

Our Liegelady Fāṭimah, the Resplendent

Peace be upon her

A talk by the Caller to Allāh,
al-Ḥabīb Muḥammad bin ‘Abd ar-Raḥmān as-Saqqāf al-Ḥusayni

Translated by Muḥammad Jawād

Nay, by my Lord and the honour of Ṭaha, your father

I want not to laud save you

Part of the Chosen One, and the part takes the ruling of the whole

What pleases you, pleases him

All Praise is for Allāh... All Praise is for Allāh whose Will was pre-eternal in choosing some of His slaves. He raised their degrees and conferred on them the status of proximity to Him in this lower realm and in the eternal abode, Transcendent and Exalted is He. Peace of Allāh and Salutations be upon His Beloved, the Chosen and Elect One, and upon his pure family and excellent companions, and those who travel their path until the Day we meet our Patron, the Oft-Forgiving King. May Allāh make us of those excellent ones whom He chooses and brings close and elects, Transcendent and Exalted is He in His Sublimity.

For some time I have incessantly thought about what I can give to my wife, and to my daughter, and to my sister... in fact, to my Muslim sisters... rather, to the Muslim *Ummah* (Community) in its entirety, as a gift. I found that the best present I could give is reminding them of the life of the one who Allāh, Transcendent and Exalted is He, designated from among women for mastery, and honoured with spiritual excellence, and made a model for female believers and Muslimahs until the Day of Judgment.

Verily, she is *az-Zahrā* (the Resplendent One), *al-Batūl* (the Chaste One), Part of the Messenger, whom Allāh, Transcendent and Exalted is He, distinguished with a tremendous station. And she is the mother of outstanding personalities. Whenever I read her biography and heard about her; the more I came across something from her life, sorrow stirred in my heart and I felt a longing. So perhaps I paused [while reading or hearing] about an episode in her life,

reflecting until tears overflowed, or until my heart became still by what is related of her - of great affairs and noble manners and guidance that is connected to the foundation of our religion and our way that our Prophet, peace and blessings be upon him and upon his family and companions, was sent with.

It is enough to say about Fāṭimah, the Resplendent that: who is she the daughter of! Who is she the wife of! Who is she the mother of! Allāh the Exalted's Good Pleasure be upon her. A lot has been mentioned of her merits. It has been narrated by al-Miswar ibn Makhramah that the Messenger of Allāh, peace and blessings upon him, said, "Fāṭimah is a part of me. Whoever angers her has indeed angered me. "And in a narration: Verily my daughter Fāṭimah is a *Ḥawrā* as she never menstruated." And he named her Fāṭimah (the weaned one) because Allāh weaned her and those who love her from the Fire.

Her high rank was alluded to by her father, peace and blessings upon him, in his saying: Indeed Allāh is pleased by what pleases you and is angered by what angers you. And on the authority of Abū Sa'īd al-Khudrī: The Messenger of Allāh, peace and blessings upon him, said "Al-Ḥasan and al-Ḥusayn are the masters of the youth of the people of Paradise, and Fāṭimah is the liegelady of their women." And it has come from 'Āishah, Allāh be pleased with her, that the Messenger of Allāh said "O Fāṭimah, are you not pleased to be the liegelady of the women of the worlds and the liegelady of the believing women?" It has also been reported that the Prophet, peace and blessings upon him, said "Indeed an angel from the celestial realm that had never visited me sought permission to visit me, and gave me glad-tidings and informed me that Fāṭimah is the liegelady of the women of my Ummah." May the Good Pleasure of Allāh the Exalted be upon her.

When the Messenger of Allāh, peace and blessings upon him, was sent with Prophethood and Messengership, and he is male in gender, Allāh Transcendent and Exalted is He made from the female gender the first to accept this Call, who is Khadījah bint Khuwaylid.

Allāh, Transcendent and Exalted is He, made following our Master Muḥammad the origin of all good and a means for obtaining His love. For He has said, Transcendent and Exalted is He: *Say, (O Muḥammad, to mankind): If you love Allāh, follow me; Allāh will love you.*

So if some women were to say for example, how do we follow the Messenger of Allāh in some affairs that are particular to women... in which or with which women cannot imitate him?

We say Allāh Transcendent and Exalted is He, has surely ennobled women with a resemblance to the Prophet, peace and blessings upon him, as *his part* resembles him. For he, peace and blessings upon him, said, “Fāṭimah is a part of me” - that is to say she is a piece of him, and not separated from him. Therefore if a Muslim woman imitates Fāṭimah, then she has truly imitated the essence of the Sunnah of the Chosen One, Muḥammad peace and blessings upon him, and attained by that a great reward.

Our liegelady Fāṭimah was born in that great house; the house that was in Makkah, the house of the Trustworthy One, the house of the Truthful One. Her mother is Khadījah bint Khuwaylid, tremendous in affair, noble in character. Khadijah was the liegelady of Makkah in honour, dignity, chastity and rank. As for her father, who is he? Indeed, he is the one the Quraysh knew as the truthful one, the trustworthy one, the most promising of their youth; the best of them in beauty, manner, character and description. Fāṭimah’s sisters are Zaynab, Ruqayyah, and Umm Kulthūm. This is the house in which Fāṭimah, the Resplendent was born.

She was the last of Khadījah’s daughters and the last of her children. She was born five years before the declaration of the Prophetic Mission, during a great event - as though Allāh, Transcendent and Exalted is He, wanted people not to forget her noble birth. She was born on the day the people of Makkah renewed the building of the Ka’bah. And therefore there is a beautiful subtlety in that Allāh, Transcendent and Exalted is He, set the birth of Fāṭimah on the

day that the building of the House was renewed because Fāṭimah is the mother of the People of the House. So here is the House of Allāh, Transcendent and Exalted is He, in the Sacred Precinct being built - and here is Fāṭimah, daughter of Muḥammad, from whom will come the progeny of the Prophet and the People of the House of the Prophet, being born on the same day. So the House of Allāh, Transcendent and Exalted is He, was renewed and manifested... which is the Ka'bah... and the one who carried the People of the House of Prophecy, peace and blessings upon him and them all, manifested as well.

The Messenger of Allāh was extremely joyful at her birth even though she was the fourth of his daughters. The Arabs detested daughters. In fact, if a daughter was born to one of them, his face darkened and he hid himself from the people in shame. Many of them would bury alive their daughters due to merciless hearts. And this is the Prophet, peace and blessings upon him, in the midst of this atmosphere of ignorance - The fourth daughter is born to him and he is overjoyed by her and says to Khadījah, "O Khadījah, she is a pleasant soul. She is a blessed soul." And he carries Fāṭimah, peace and blessings upon him, and kisses her.

Khadījah was incredibly delighted by her baby and loved her immensely. And because when she was born Khadījah gazed at her and the Messenger of Allāh looked at her and behold, she resembled more than anyone the Messenger of Allāh, peace and blessings upon him. Khadījah took this close resemblance to the Messenger of Allāh as a sign and an indication. Thus her love for Fāṭimah increased. Allāh's Good Pleasure be upon them all.

The house of the Messenger of Allāh, peace and blessings upon him, in which Lady Fāṭimah was raised from before the declaration of the Prophetic Mission, was a house of chivalry, a house of noble nature, a house of character. Lady Khadījah, when revelation descended upon the Messenger of Allāh and he came fearful, said to him, "O Messenger of Allāh, by Allāh, Allāh will never disgrace you ever. You bestow alms on the poor, bear the burden of the infirm, do good unto your kindred, and help against the misfortunes of time. By Allāh, Allāh will never disgrace you ever, O Messenger of Allāh!"

This is the Messenger, who before the Mission was imbued with this character. And this is Khadījah, about whom nothing could be said of except every good: chastity, honour, character, dignity. And therefore the daughters of that household were of an exalted standard of character and noble etiquette under the refinement of these two honourable and noble parents.

So Lady Fāṭimah grew up in this time (during the declaration of the Prophetic Mission). Some said it was as though Allāh, Transcendent and Exalted is He, distinguished her to be born in this time so that her life was contemporaneous with the declaration of her father's Prophetic Mission, peace and blessings upon him, from her tender age. Thus she would grow and blossom into youth and maturity under the care of the Messenger of Allāh, peace and blessings upon him, just as the young religion grew, blossomed and spread. Thus she is the one who adhered to and accompanied him in childhood and youth until he passed away, upon him the best of blessings and salutations.

When she was five years old, revelation descended upon her father, peace and blessings upon him and upon his family and companions, and he obtained by that tremendous honour. The state of this house transformed into one much, much greater and more splendid. Allāh, Transcendent and Exalted is He, distinguished her with providence from her father, peace and blessings upon him and upon his family and companions. He, peace and blessings upon him, would allude to many of her merits, even in his choosing her name. They said Allāh, Transcendent and Exalted is He, inspired the Messenger of Allāh, peace and blessings upon him, to name her Fāṭimah. On the authority of our Master, Imam 'Ali that the Prophet, peace and blessings upon him, said, "She was named Fāṭimah because Allāh separated and veiled her from the Fire." And in a narration: and her child and whoso loves them.

She was, Allāh's Good Pleasure be upon her, beloved and lovable. The Prophet's heart was attached to her. Her mother's heart was attached to her too, so much so that each time Khadījah gave birth, she would send her newborn - as was the custom of the Arabs and the custom of Quraysh - to a wet-nurse. Except for Fāṭimah. Khadījah breastfed her herself due to what she witnessed of her love and her resemblance to the Messenger of Allāh; and because she was the last of the bunch of her dependents and the smallest. So Fāṭimah was fortunate likewise to receive special providence and care.

Our Lady Fāṭimah is also known as *az-Zahrā*. It is said this is because she was brilliant in colour. That is to say she was white tinged over with redness. And it is said she is called so because she shines for the people of the Celestial Realm just as the stars shine for the people of the Earth. She is also called *al-Batūl* because she was devoted to worship. Or it is said because she was unmatched - no woman comes close to her - in honour, station, rank or nobility. And she had many names. Of them: *aṣ-Ṣiddīqah* (the veraciously truthful), *al-Mubārakah* (the blessed one), *at-Ṭāhirah* (the pure one), *az-Zakiyyah* (the sinless), *ar-Rāḍiyah* (the well-pleased with Allāh), *al-Marḍiyah* (the pleasing to Allāh).

She was also called "Mother of her Father." Why? They said that after Lady Khadījah passed away, Lady Fāṭimah, from her childhood, took care of the Prophet, tended to his needs and served him day and night until his last days, peace and blessings be upon him. And Fāṭimah still undertakes the affairs of her father, peace and blessings be upon him... So she was named "Mother of her Father," and that suffices her as honour. That suffices her as rank, upon her be the Good Pleasure of Allāh the Exalted.

She was the most resembling of people to the Messenger of Allāh. Lady 'Āishah, Mother of the Believers, says, "I have never seen anyone more resembling in manner or conduct or way to the Messenger of Allāh in her standing and sitting than Fāṭimah daughter of the Messenger

of Allāh. If she came to see the Messenger of Allāh, he would stand for her and kiss her and make her sit in his seat. And if the Prophet, peace and blessings upon him, came to see her, she would rise from her seat and kiss him and make him sit in her seat.”

Anas ibn Mālik said, “No one was more similar to the Messenger of Allāh, peace and blessings be upon him, than al-Ĥasan ibn ‘Ali and Fāṭimah,” Allāh be pleased with them. Likewise Lady ‘Āishah says, “I never saw anyone more similar in speech and conversation to the Messenger of Allāh peace and blessings upon him than Fāṭimah.”

So she is, upon her be Allāh the Exalted’s Good Pleasure, the most beautiful of people in form because she is the most resembling of people to the most beautiful of them, peace and blessings upon him and upon his family and companions.

She had a unique station with her father, peace and blessings upon him, as he frequently indicated. Imam ‘Ali asked, “O Messenger of Allāh, who is more beloved to you, me or Fāṭimah?” He replied peace and blessings upon him, “Fāṭimah is more beloved to me and you are dearer than her.” And he also said, “The most beloved of my family to me is Fāṭimah.” Lady ‘Āishah was asked “Who was the most beloved person to the Messenger of Allāh?” She replied, “Fāṭimah.” It was asked, “And from the men?” She replied, “Her husband.” And he said, peace and blessings upon him, “Fāṭimah is a part of me. What distresses her distresses me and what rejoices her rejoices me. And verily every lineage will be severed on the Day of Judgment except my lineage.” Peace and blessings upon him and upon his family and companions.

And how much has been narrated of her merits and of her father’s love and his special attention to her, peace and blessings be upon him, as we will see in her character and in what is related of her. May the Good Pleasure of Allah be upon her.

The days passed and the Messenger of Allāh, peace and blessings upon him, would pray inside his house and teach Khadījah, and the young girls would learn. Fāṭimah would learn from her tender age nobleness of character and worship and turning to Allāh, Transcendent and Exalted is He, and remembrance of Him and the meaning of conduct with the Lord, Majestic is His Supreme Greatness and Exalted is He in His Incomparable Majesty. She would ascend in these meanings from an early age. And when she was seven years old, Allāh commanded His Beloved, peace and blessings upon him: *Therefore expound openly what you are commanded, and turn away from those who join false gods with Allāh*, and commanded him to warn his close relatives: *And warn your tribe of near kindred*.

So he arose, peace and blessings upon him, to manifest this Call. And when he arose manifesting this Call, there was for Fāṭimah – and she was in this young age – an exemplary presence in this Call such that he, peace and blessings upon him, called out and said, “O tribe of Quraysh! Purchase yourselves from Allāh! I do not avert from you anything from Allāh. O clan of ‘Abd al-Muṭṭalib! I do not avert from you anything from Allāh. O ‘Abbās ibn ‘Abd al-Muṭṭalib! I do not avert from you anything from Allāh. O Ṣafiyyah, paternal aunt of the Messenger of Allāh! I do not avert from you anything from Allāh. O Fāṭimah daughter of Muḥammad! Ask me what you want, I do not avert from you anything from Allāh.”

Some who heard this prophetic narration were amazed. The narration is in the sound collection of al-Bukhārī and that of Muslim. How is it that the Prophet directed the address to the Quraysh, then to his close uncles and aunts, and then he directed the address to this small girl, seven years of age, save that he knew of her distinction and of her station and of her perception and of her excellent receptivity of him, peace and blessings upon him. What was descending the heart of the Resplendent One – who was but a small child – while she heard her father, peace and blessings upon him... and he was mentioning her especially with this address? No doubt this stirred in her heart wondrous affairs. It is as though he, peace and blessings upon him, was imposing a weighty trust on her and distinguishing her with a special care, upon him salutations and peace of Allāh.

Because she was a small child, she would, upon her be Allāh's Good Pleasure, follow the Prophet peace and blessings upon him often and walk behind him in the paths of Makkah. And because the Quraysh had declared him, peace and blessings upon him, their enemy and rose against him in ambush, she would fear for her father, upon him salutations and peace. She certainly saw sights and scenes that put her in a place that is not the place of children. How did she behold these sights, at this age, and bear? And this is why they said that Fāṭimah grew a fine growth and her branch and core became strong. She was adorned with the characteristics of the greatest belief because she associated tremendous trials in the period of childhood. Thus her personality was formed marked by strength and goodness enabling her to fully discharge the trust and raise her children later on.

She went out once - and we should picture this girl - gentle of heart, easy in disposition, loving; one of delicate sensitivity, who was raised in that wonderful house that was filled with feelings and surrounded by meanings. She went out behind her father, peace and blessings upon him. The Messenger of Allāh was prostrating at the Ka'bah when the most damned of people came, 'Uqbah ibn Abī Mu'ayt. He put his foot on the neck of the Messenger of Allāh peace and blessings upon him. Then he began to strangle the Prophet peace and blessings upon him with his shawl until the eyes of the Messenger of Allāh almost juttet out due to that intense strangling.

Aṣ-Ṣiddīq (the Veraciously Truthful One) Abū Bakr approached and began pushing this one and pulling that one and vehemently shaking this one [in the crowd that had gathered to harm the Prophet] asking, "Are you killing a man because he says, 'My Lord is Allāh'?" And Fāṭimah sees this sight and prays against these who were harming her father, peace and blessings upon him, and tries to help him. The people turned on Abū Bakr beating him and left our Master Muḥammad. So Fāṭimah grasped his hand and returned with him to the house in grief. What was descending her heart that day seeing the people had gathered against her father - the one who nothing had proceeded forth from him except beneficence. He is the

generous one. He is the truthful, trustworthy one. He is the one that the people of Makkah - all of them - had been talking about. He is the one who solved the problem of placing the black stone in the Ka'bah and thus the Quraysh was saved from fighting and killing and destruction.

Today what was the matter with people? What was the matter with them that they would do such a thing to him when he did not feel for them except love. Her feelings began to collide with one another in that heart; in that early life in the period of childhood during which children know not except gaiety and play and amusement. Yet she grew with these feelings, and she began to feel sad for her father, peace and blessings upon him. He would return, upon him be blessings and salutations, and wrap himself up in his house, and Fāṭimah would sit beside him not knowing what to say nor what to speak. She was silenced by that scene that clashed with her which had occurred to her father. He would return and Khadījah bint Khuwaylid the loving, would rise and tend to him and wipe off his face the traces of the beating and ask him what had happened. So he would tell her, peace and blessings upon him.

Once the Messenger of Allāh went out and Fāṭimah followed. He prayed at the House and prostrated. Someone came with the placenta of a camel that had given birth... A camel had given birth so this one took the placenta which came out during the delivery with its blood and its filth and laid it on the neck and back of the Messenger of Allāh, peace and blessings upon him. And people started laughing and swaggering and that one would clap and this one would fall on his back from tremendous laughter, and the Messenger of Allāh remained in prostration. No one moved until Fāṭimah approached crying. She came and took this filth off the back of the Messenger of Allāh, peace and blessings upon him, crying and supplicating against those people. He rose, peace and blessings upon him, angry and said, "O Allāh! Deal with 'Uqbah ibn Abī Mu'ayt! O Allāh! Deal with Hishām ibn al-Ḥakam! O Allāh! Deal with 'Utbah! O Allāh! Deal with so and so!" They say that by Allāh, he did not mention any of them except that they were seen killed, thrown to the ground, in Badr. And he, peace and blessings upon him, gathered them in the well.

The Prophet, peace and blessings upon him, returned. Fāṭimah began to wash his head and clean his clothes while crying and the Messenger of Allāh says to her, “Little daughter, weep not. Allāh will protect your father.”

She went out once and found the people plotting. This time it appeared they wanted something worse than a placenta or to cause mere harm. Rather, they were plotting something greater. They were considering killing the Messenger of Allāh, peace and blessings upon him. The little girl heard this talk being circulated, so she hastened running until she entered the house and hugged her father. He found her face soaked. What’s the matter my little daughter? She said, “O my father, the people are plotting and saying this and doing that.” He said to her, “Don’t worry my little daughter! By Allāh, verily Allāh protects your father. Come with me.” So he left, peace and blessings upon him, directed with a heart truthful to Allāh, until he entered the Sacred Precinct where people had gathered. He approached, supplicated to Allāh, Transcendent and Exalted is He, and prayed. The people of Quraysh and the people of the Sacred Precinct were stuck in their spots, struck by the awe of the Messenger of Allāh, peace and blessings upon him, until he had completed his prayer and returned to the house, Fāṭimah the Resplendent became calm, and her thoughts passed and she knew her father was guarded with care - that Allāh was guarding him and caring for him, and that He would never leave him to these people to do to him except what Allāh willed of matters of tribulation by which He loved to elevate His Beloved, peace and blessings upon him and his family and companions.

The Messenger of Allāh would regrettably receive harm from the closest of people. His uncle Abū Lahab and his wife Umm Jamīl would hurt the Messenger of Allāh. If Fāṭimah went outside her house in Makkah, she would find thorns at the door. She would find dirt and rubbish. The Messenger of Allāh would clear that and neither take the matter further nor say anything. Day after day, and night after night, the daughter would continually see patience from her father, the forbearing, the perseverer, the striver, the grateful one whose tongue never uttered other than good. Nor did he bear in his heart anything except good. Fāṭimah learnt mercy from the Messenger of Allāh peace and blessings upon him.

Then something happened in this family as the Messenger of Allāh continued to suffer from the Quraysh. Umm Jamīl, the wife of Abū Lahab, said to her two sons, “My face is forbidden to yours if you keep the daughters of Muḥammad.” ‘Utbah and ‘Utaybah, the sons of Abū Lahab, had married Ruqayyah and Umm Kulthūm, the daughters of the Prophet, peace and blessings upon him. So they divorced them and therefore Umm Kulthūm and Ruqayyah return. Two young and beautiful girls return to the house, their joy shattered. What is the state of a girl when she marries and is unabatedly happy by this marriage only to be divorced? And for what sin? For no sin she committed nor anything she did. It is merely to cause vexation. It is merely pre-Islamic ignorance.

Umm Kulthūm and Ruqayyah returned to the house of the Messenger of Allāh and there was sorrow. No sooner had Fāṭimah the Resplendent rejoiced in her sisters’ marriages and wedding ceremonies only for them to return to her inside the room. What would be stirring in her heart of sadness and pity on seeing her sisters return from joy with sadness and broken-hearts, upon them be the Good Pleasure of Allāh the Exalted.

As for Zaynab, she had married Abūl ‘Ās ibn ar-Rabī’ and the Quraysh spared no efforts in persuading him to divorce her. But he did not consent and ignored them. He had no desire to part from Zaynab because he loved her and she loved him and her narrative shall come.

When the Resplendent One reached ten years of age, the emigration to Abyssinia occurred as the people of Makkah continued in their unrelenting persecution of Muslims. The Messenger of Allāh had married ‘Uthmān ibn ‘Affān to his daughter Ruqayyah. So ‘Uthmān was of the first emigrants to Abyssinia and with him Ruqayyah. The Prophet peace and blessings upon him said, “Verily ‘Uthmān is the first to emigrate with his family after Lot,” upon him be peace. Thus Ruqayyah attained this rank. How the Messenger of Allāh and the people of his house suffer! Perpetually in the forefront of trials. Perpetually in the foremost of all difficult situations. Therefore the first of the emigrants was his daughter, peace and blessings upon him and upon his family. And likewise in all situations in the Prophetic biography we find that the Prophet peace and blessings upon him gave himself and gave his family to Allāh, Transcendent and Exalted is He, in His way.

Then the event occurred... When the Prophet recited Sūrah an-Najm and people thought that the Quraysh had embraced Islam, the emigrants and Ruqayyah returned. But no sooner had Fāṭimah rejoiced and hugged her sister, shaken hands and reunited, when it was time for Ruqayyah to leave again. She emigrated once again to Abyssinia. The house of the Prophet, peace and blessings upon him, was continually in movement. This one would travel, and this one would return and this one is married and this one is divorced and the trials continued but the Messenger of Allāh was a towering mountain; unshakable and steadfast. He would not leave a single night... rather a single moment except having spent it for Allāh Transcendent and Exalted is He in His Sublimity.

The Resplendent One was growing and reached the age of twelve in the seventh year [of the Prophetic Mission] when the people of Makkah agreed upon one evil opinion. They

resolved to draw up a document pledging to place an interdiction on the Messenger of Allāh. They put an embargo on him. So the Messenger of Allāh entered the narrow valley pass of Abū Tālib and with him the clans of Hāshim and al-Muṭṭalib, among them Muslims and non-Muslims. The people of Makkah cut them off, neither selling to them nor buying from them. Consequently the situation afflicted them.

The Messenger of Allāh went and with him Khadījah bint Khuwaylid... Khadījah who had days before been the absolute wealthiest of the wealthy in Makkah; richer than Makkah's men and its women. Rather, it is said that her wealth equaled the wealth of all the Quraysh. And here she was now. In the blockade. In the valley of Abū Tālib. And there, what happened to them, happened. They starved terribly. A night would pass by them. Two nights. No food nor shelter. Until their situation reached the point of them eating tree leaves. The ban was not for a week or for a month. Rather, the ban drew on for close to three years! If twelve year-old Fāṭimah awoke, she would hear the crying of starving infants. She would pass by her mother and find her in severe hunger yet trying to soothe her father's pains. Khadījah would be strong not wanting to show the Messenger of Allāh weakness in herself so as not to have him grieve over her state. She wanted to assist him in carrying his Message. And the Messenger of Allāh was patient.

Days passed. At night, if the people of Makkah were still and their eyes rested and the world grew dark, they would hear the screams and they would hear the loud cries. The infants crying from starvation. No sip of milk, no morsel of food, no crust of bread. And Fāṭimah's condition turned for the worse. She and her sister Umm Kulthūm – Zaynab was with her husband and Ruqayyah was in Abyssinia –so Fāṭimah and Umm Kulthūm were inside of that boycott. Some said until her mouth ulcerated and her stomach shrunk in until it stuck to her back. And the strain on them reached the levels it did.

Khadījah fell ill and Fāṭimah and Umm Kulthūm nursed her. How many a time did Fāṭimah stay up at night with her mother in her severe sickness, tending to her and treating her

with kindness. She would see amazing sights of character. She would learn noble qualities from this mother. If only women would learn them today and thus ascend to great ranks. Fāṭimah would sit with her mother who was in agony. Khadījah could barely speak or move. But if the Messenger of Allāh approached and Khadījah felt his presence, she rose and started moving and became lively and concealed her illness not wanting to show the Messenger of Allāh anything of her fatigue which might cause him any sadness or anxiety for her or make him bear more than what he was bearing. Fāṭimah saw this sight and learnt from her mother this impassioned, overflowing love. This love that the world did not know. Nor did the earth know of a woman similar to her. She loved her husband to this level and to this extent, and preferred him to herself; not wishing to trouble him even by his witnessing that she was sick so as not to have him distress over her.

Fāṭimah grew to age thirteen and then to fourteen and she was inside this boycott.

Bilāl enters and with him food he was concealing under his armpit. He gives it to the Messenger of Allāh. The Messenger of Allāh gives a bite to Fāṭimah and a bite to Umm Kulthūm and a bite to Khadījah and the food is finished. Transcendent is Allāh!

They went through various conditions, and who are they? They are indeed the pure house. They are indeed the beloved ones to Allāh Transcendent and Exalted is He in His Sublimity.

And this trial comes to an end and the ban ends by a great miracle. The Messenger of Allāh informs them that a worm had eaten what was in the document except the mention of Allāh. And the matter was as he stated.

The ban came to an end but the ban did not end except that it left a tremendous effect upon this household. It was only a few days and suddenly came the death of Abū Tālib.

When Abū Tālib died - and he is the one who would protect the Messenger of Allāh and defend him and repel from him Quraysh's harm with all his capability and power and with his presence and courage and with his wisdom and with his rank among Quraysh and by his patriarchy among them... When Abū Tālib passed away, the situation greatly turned for the worse and trials increased for the Messenger of Allāh. Children would push him in the pathways and retainers would throw things at him and ridicule him. One day, one of the retainers pours dirt on the Messenger of Allāh peace and blessings upon him, and upon his head. The Messenger of Allāh returns home with this dirt on his head. Fāṭimah rises, washing clean the head of the Messenger of Allāh and removing the dirt from it, and her tears had filled her face. She wants to hold them back but she cannot. She is cleaning the head of her father and she is weeping profusely. The sympathetic father turns to her and says to her, "O my little daughter, weep not! For by Allāh, Allāh will certainly manifest this Religion until neither a house of wood nor clay nor stone remains except that this Religion will enter it, through the might of the mighty or the lowliness of the lowly."

And such was their state. And they persisted in this battle, in this endeavour. Upon them the Good Pleasure of Allāh the Exalted.

After some days Khadījah's illness becomes critical. At her side sit Fāṭimah and Umm Kulthūm watching her groans at night. Her pain is manifest. Tears fall down Fāṭimah's face and she wipes them with her dress not wanting to show her mother this sadness and this fear. It is then that it came to their realization that this mother is the nurturer and she is the precious one and she is the solace that remains for their father. Because nothing would soothe the Messenger of Allāh's sorrows and pains like Khadījah would. And Fāṭimah knew this. So if my mother goes, who will be there for my father after her? Aren't these sorrows enough for him? Isn't this enmity enough for him? His Uncle (Abū Tālib) has died and he was of the most sympathetic people to him. And here is my mother now...

They speak to Khadījah and their mother counsels them. “O Fāṭimah! O Umm Kulthūm! The decree of Allāh Transcendent and Exalted is He has neared. Death has neared.” And she would urge them to take care of their father, peace and blessings upon him and upon his family and companions, and that they grieve not.

And so it was one day that death came to Khadījah. The Messenger of Allāh came rushing. She is the beloved one. She is the sacrificer of her self. She is the compassionate one who wrapped me, who covered me [in my cloak], who would climb up to the cave of Ḥirā and come to me with food. She is the one who supported me when people shunned me. She is the one who received me. She is the one who believed me when people denied me. She is the one who helped me when people forsook me. She is Khadījah whom Allāh Transcendent and Exalted is He chose for this Beloved.

So as death comes to her, the Messenger of Allāh lays her head on his thigh and he is comforting her and she is gazing at him her last gazes, bidding farewell to him in them. And Fāṭimah is on one side of the room crying. And Umm Kulthūm is trying to comfort her little sister, yet she finds herself needing someone to comfort herself. Because separation from Khadījah is not an easy matter. If every daughter when separated from her mother is sorrowful, yet separation from Khadījah is not separation from a regular mother. It is separation from the first of the female Muslims. It is separation from the mainstay and nurturer of Islam. It is separation from the beloved wife of the Messenger of Allāh, peace and blessings upon him.

Glad-tidings come. The Messenger of Allāh tells Khadījah , “O Khadījah! Verily Gabriel here says to you, ‘Indeed Allāh offers you greetings of Peace.’” Khadījah responds, “Allāh is Peace, and from Him is Peace, and to Him returns Peace, and upon Gabriel be Peace.” “And Indeed Allāh gives you glad tidings O Khadījah of a pavilion in Paradise of brilliant pearls, neither toil therein nor fatigue.”

Happiness mixes with sorrow. Strange meanings mingle within the two girls: joy and happiness that their mother attained a rank no other person attained; and amidst this joy and happiness, tremendous grief and intense pain at this separation they cannot bear. But it is the decree of Allāh, Transcendent and Exalted is He.

Khadījah passed away and this year was named the Year of Sadness. The Messenger of Allāh lost his uncle (Abū Tālib) who would help him and Khadījah who would soothe his pains. As a result, his trial became indescribably harsher. Tribulation afflicted him. Severe trials befell him. It got to the point where everyone was covetous of harming the Messenger of Allāh peace and blessings upon him. The retainer, the heedless, the young and the old; the Messenger of Allāh became a target for these people. They were not responding to his call, but he would not stop trying and trying and trying. He would go to the furthest ends of Makkah during the Pilgrimage seasons receiving people as they entered.

When his situation became grave, he went to Ṭā'if. The two daughters bid farewell to their father, peace and blessings upon him, and he counseled them. He ascended to Ṭā'if. Perhaps Allāh, Transcendent and Exalted is He, would make a supporter for him there. Fāṭimah hoped her father would find someone who would help him and who would support him as the condition had become severe on him and long had the years been wherein he was sorrowful. And then behold the greatly momentous matter... Behold the people of Ṭā'if pelting him with stones. And the Messenger of Allāh returns. His sides are smeared copiously with blood. And he is in grief. He cannot enter Makkah. It is the Sacred Land. It is his land and his birthplace and the place he was raised but he cannot enter except in the protection of al-Muṭ'im ibn 'Adiy. So he returns to Makkah in this state.

Some women suggested that he should marry. So he, peace and blessings upon him, married Sawdah bint Zam'ah and also contracted a marriage to 'Āishah, the daughter of Abū Bakr. Sawdah was elderly. It was as though the Messenger of Allāh married her to care for his daughters as she was over fifty years old. As for 'Āishah, she was a young girl. The Messenger of Allāh contracted the marriage with her but did not live with her until after he emigrated to al-Madīnah.

Fāṭimah and Umm Kulthūm were happy with the marriage of the Messenger of Allāh, peace and blessings upon him. Yet inside was sorrow for that precious mother who could not be replaced. However, the comfort of their father was more important to them than anything else. So there was no objection from them. There was nothing from them except good etiquette which they had grown up with and with which Khadījah had raised them. Upon them all the peace and pleasure of Allāh, Transcendent and Exalted is He.

When the time for the emigration of the Prophet approached, peace and blessings upon him, (which was after the Pledge of 'Aqabah - after the Ansār (the Helpers) who came from al-Madīnah had made a covenant with the Messenger of Allāh to grant him victory and had invited him to emigrate to them) the Messenger of Allāh summoned the Muslims to emigrate to al-Madīnah. So 'Uthmān ibn 'Affān returned with Ruqayyah from Abyssinia. She entered the house and Fāṭimah and Umm Kulthūm were present. When she entered and they saw each other, they almost wept. What would they tell her about their mother? Ruqayyah had indeed come yearning to throw herself into the open arms of her mother and to kiss her head and to embrace her bosom and to take in the fragrance of her palm, but she could not find her. They broke into sobs. Tears of joy of reunion mixed with tears of regret and sorrow for their separation from that precious mother. Upon them all the Good Pleasure of Allāh the Exalted.

No Muslim remained in Makkah except the Messenger of Allāh, the Veraciously Truthful One (Abū Bakr), 'Ali, some elderly people and women, those who were incapable, and those in the hands of the disbelievers being persecuted by them. As for the rest of the Muslims, all of

them emigrated to the Illuminated Madīnah, and none remained except those. Then permission came from Allāh the Exalted for His Beloved to emigrate. The Messenger of Allāh and the Veraciously Truthful One emigrated while their families stayed behind. The Messenger of Allāh left in the house Fāṭimah, Umm Kulthūm, Sawdah and ‘Ali ibn Abī Tālib. The latter caught up with the Messenger of Allāh, peace and blessings upon him and upon his family and companions, three days later.

This is tremendous trust from the Messenger of Allāh, peace and blessings upon him, in his daughters and in his wife. But they were deserving and worthy of it. They were patient. They endured and stayed, awaiting permission from the Messenger of Allāh peace and blessings upon him. The Messenger of Allāh sent Zayd ibn Ḥārithah, and with him Abū Rāfi’, to escort his daughters and his wife Sawdah, as well as the family of Abū Bakr, the Veraciously Truthful. So they prepared themselves, and tried to depart at a time when people would not see them. However, that wretched one wanted – and the protection of Allāh is sought – to harm the daughters of the Prophet, peace and blessings upon him. Fāṭimah and Umm Kulthūm were on a saddled camel. They left... This one who is called al-Huwayrith ibn Nuqayth set off and charged upon them and stabbed the camel. The camel reared up in the air and Fāṭimah and Umm Kulthūm fell from atop of it. They were hurt and wounded and deeply weary; and they had yet to recuperate from what had occurred in the Valley of the boycott. So Fāṭimah’s body was still weak and she was still emaciated. And likewise Umm Kulthūm.

When news reached the Messenger of Allāh, peace and blessings upon him, of what this deviant disbelieving man who did not know etiquette nor decency nor dignity had done... How could he seek to harm women, to harm girls? Where had the sense of honour gone? The Messenger of Allāh kept it secret. During the conquest of Makkah later on in the eight year (after the Emigration) the Messenger of Allāh said, “Whoso finds al-Huwayrith ibn Nuqayth should kill him even were he to be clinging to the drapes of the Ka’bah.” So who is this who succeeded in killing this criminal and satisfying the desire of the Muslims for retaliation for what had been done to the Resplendent One? It was the hero... It was ‘Ali ibn Abī Tālib. He killed him

as revenge, and in obedience to the command of the Messenger of Allāh peace and blessings be upon him.

Fāṭimah and Umm Kulthūm arrived at the Illuminated Madīnah and the Messenger of Allāh, peace and blessings upon him, was happy. Fāṭimah saw that her father, upon him salutations and peace, was in a state of safety after the harm and adversity in Makkah. He had found a people who love him and whom he loves. He had found a people who grant him victory and who are ready to sacrifice their lives for him. Fāṭimah's heart was at rest and her thoughts pacified. In Makkah, she used to spend sleepless nights and restless days, sweating in fear for her father, peace and blessings upon him. So her heart became tranquil upon seeing the Helpers. And they in this abode would give preference to the Messenger of Allāh, peace and blessings upon him, over their own selves. They would give preference to him over their children and over their families. So her heart became tranquil, Allāh be pleased with her and make her pleased.

After some time, events befell her sister Zaynab who had remained in Makkah. Sadly, Zaynab remained completely alone with her Islam. Her husband was not upon Islam – before Allāh made it clear that the Muslim woman could not be the wife of a pagan man. And Fāṭimah and Umm Kulthūm know not the news of their sister.

Days passed. The battle of Badr comes and Allāh grants victory to His Messenger and the Muslims. And behold among the captives is Abūl 'Ās ibn ar-Rabī', the husband of Zaynab. And the Messenger of Allāh carries out the command of Allāh, so Abūl 'Ās was of the captives.

The people of Makkah sent their wealth to ransom their captives. Zaynab sent a purse with 'Amr ibn ar-Rabī', her husband's brother. She said to him, "Give the Messenger of Allāh... give my father this and say to him Zaynab ransoms her husband Abūl 'Ās." When he arrived, the Messenger of Allāh was among his companions. 'Amr ibn ar-Rabī' gave him this purse. The Messenger of Allāh opened it and in it... In it are memories. In it is a necklace. This necklace

belonged to Khadījah bint Khuwaylid. She gave it to her daughter on her wedding day. When the Messenger of Allāh sees it, his eyes are bathed in tears and he is silent. A state of silence descends on the Companions. He is remembering Khadījah... It is reminiscences. It is the love that filled his heart for her, peace and blessings upon him. He says to his companions, "If you should see fit to release her captive husband and return to her the ransom, it is for you to do so." They reply, "O Messenger of Allāh, we return her necklace to her!" In other words, we waive the ransom of this man. The Messenger of Allāh – and he is the Messenger, and he is the leader, and he is the Imam – was asking their permission, peace and blessings upon him and upon his family, out of his good etiquette with Allāh Transcendent and Exalted is He!

The Messenger of Allāh returns on that day and meets Fāṭimah and Umm Kulthūm. Behold, there is something on the face of the Messenger of Allāh. His face speaks. What happened? He informs them that he saw their mother's necklace. Zaynab had sent their mother's necklace with which to ransom her husband. So the three sit recalling the days in Makkah, recalling Khadījah's days and nights when she would walk, when she was carrying Fāṭimah, when she was taking care of them, when she would place food for the Messenger of Allāh. Fāṭimah's eyes overflow and the eyes of Umm Kulthūm redden and the Messenger of Allāh hugs the two girls and pities them. He was like the affectionate father *and* mother for them. Peace and blessings upon him and upon his family and companions.

Days passed. Years elapsed. And the story came that Abūl 'Ās had left Makkah on business for the pagans. Some Muslims in a military detachment found him, so they took him captive, and brought him once again to al-Madīnah and took what was with him. So Zaynab in Makkah, Allāh be pleased with her and make her pleased, had no option but to ransom her husband yet another time. The Messenger of Allāh, peace and blessings upon him says, "If you should see fit to return to the man his money and to release him." So they returned to him his money. Thus it would be that a person would come from his house with a small piece of what he had received of money from the spoils to return it to Abūl 'Ās most gladly for the sake and honour of his relationship to the Messenger of Allāh, peace and blessings upon him.

The Messenger of Allāh whispers in Abūl 'Ās' ear, and Abūl 'Ās returns to Makkah and arrives sad. Zaynab was glad at his safe return but he was not happy. "What is the matter, O Abūl 'Ās?" He says to her, "It is separation... It is separation, O Zaynab!" "What do you mean?" "Your father has requested me to send you to him and he has sent Zayd ibn Ḥārithah and some of his companions to escort you." She was affected but knew that the command had come from Allāh and His Messenger so it was necessary to comply. She left, Allāh be pleased with her, and one of the brothers of Abūl 'Ās escorted her.

Abūl 'Ās refrained from seeing her off himself so as not to compound his sorrow at this separation. He deeply loved Zaynab. And why shouldn't it be so when she is the daughter of the Messenger of Allāh. And she is of her good etiquette, her loyalty, and her purity. He never saw anything bad from her. He never saw anything except goodness from her. He never saw anything except perfection in her. She had even sacrificed herself for him and sacrificed what she had for him and sacrificed her mother's necklace which had been the dearest thing to her for him. So he was deeply in love with her but he had promised the Messenger of Allāh and he was not going to fail in his promise.

The brother of Abūl 'Ās came for Zaynab. She was, upon her be the Good Pleasure of Allāh, with Umāmah her daughter and 'Alī her son. She left with them on a camel. While on the road, a pagan suddenly approached. The most troublesome, hateful Ḥabbār ibn al-Aswad galloped towards her. He came brandishing a spear at her face and her belly, frightening and terrorising her. Then he stabbed the camel. Zaynab was pregnant, Allāh be pleased with her. How would she travel while pregnant? She fell from atop the camel and onto a rugged and hard rock. The man began to attack them but Abūl 'Ās' brother obstructed them from his brother's wife in defense. So they withdrew.

Zaynab was covered with blood. She had suffered a miscarriage; deprived of the one in her womb.

So how unfortunate! What was Zaynab's state?... What was her state lying in her blood? She did not know what to do or what to say. She was carried to the house once again... to Makkah, to be treated from the severity of these pains.

Then she left and returned to Madīnah, the Illuminated. She arrived and her father hugged her and she sat in the room with Fāṭimah and Umm Kulthūm. They hugged each other and reminisced and she informed them of what had happened. The Messenger of Allāh became intensely angry. What was the matter with these heedless people? What was the matter with these people who had lost gallantry? They were bereft of manliness. They were bereft of all qualities, attacking even girls and women!

The Messenger of Allāh was saddened and greatly angered. He ordered some of his companions to set off. If they found Ḥabbār and his comrades, they should set fire to them. Then, when it was morning, he dispatched a second group to catch up with the first and tell them that the Messenger of Allāh says, "Only the Lord of fire has the right to punish with fire. So do not burn them but if you come across them, kill them."

All of that due to what proceeded from them of affront and of enmity to the daughter of the Prophet, peace and blessings upon him and upon his family and companions. And if this was in this world, then indeed in the Hereafter – and the protection of Allāh is sought – the punishment of the Fire; a wretched journey's end!

Zaynab lived with her daughter Umāmah [and 'Ali her son]. The Messenger passes by them and carries 'Ali the infant and caresses him. He used to love Umāmah greatly. So much so that she would walk about and might find the Messenger of Allāh in *Ṣalāh* (Prayer) and climb upon his back. When he prostrated, he remained so - prolonging his prostration not wishing to lift this small, gentle girl out of love for her, peace and blessings upon him. He would often go to the mosque with Umāmah perched on his shoulder or Umāmah carried upon his chest,

because he loved children and he used to love the children of his daughters, peace and blessings upon him.

When the Resplendent One reached the age of eighteen, some of the companions came forward seeking to marry her. Abū Bakr came seeking her hand from the Messenger of Allāh. He was silent, peace and blessings upon him, and said “I await Allāh’s command pertaining to her.” Then came ‘Umar. The Messenger of Allāh said to him as he did to Abū Bakr. So they both went to ‘Ali ibn Abī Tālib and said to him, “O ‘Ali! You are of the first ones in Islam and you are this and you are that and you are...” They tried to encourage him. “Aren’t you going to propose to Fāṭimah through the Messenger of Allāh peace and blessings upon him? For you are more appropriate and more deserving of her and you are the cousin of her father.”

So ‘Ali went to the Prophet in tremendous shyness. He entered upon the Messenger of Allāh, peace and blessings upon him, and sat before him. The Messenger of Allāh saw in the eyes of ‘Ali speech and shyness, and said “What brings you, O ‘Ali?” He said, “O Messenger of Allāh, I remembered Fāṭimah your daughter.” He, peace and blessings upon him, said “Welcome! Welcome!” ‘Ali kept quiet. And the Prophet, peace and blessings upon him, kept quiet for a while. The Messenger of Allāh wanted ‘Ali to speak but ‘Ali was embarrassed and unable to complete the conversation, so he left, upon him be the Good Pleasure of Allāh the Exalted.

The Companions were waiting. “What did the Messenger of Allāh say to you?” He said, “He told me, ‘Welcome! Welcome!’” They told him, “It is sufficient for you had he said it once. He has certainly welcomed you and given you the family, so without a doubt he has consented.”

And various narrations have come. From them that the Prophet peace and blessings upon him was in the mosque. He stated, “Verily Allāh, to Whom belong Might and Majesty, has married Fāṭimah to ‘Ali in the Celestial Realm and I do marry her to him.” And those in the mosque from the Companions were witnesses to that, may the Good Pleasure of Allāh be upon them.

And various narrations have come that likewise the Prophet peace and blessings upon him said to him, “Do you have anything you can give to her?” - that is to say a dowry. He replied, “O Messenger of Allāh, I have nothing except for a sword and shield.” Our Master ‘Ali was poor. He was raised in the house of the Messenger of Allāh, and the Messenger of Allāh lived a life of asceticism and renunciation of the lower realm and poverty. So he had nothing. He said, “O Messenger of Allāh, I have nothing except my sword and shield.” He replied, “As for your sword, it is a necessity for you, to fight with in the way of Allāh. As for the shield, sell it.” Our Master ‘Uthmān bought it for 480 dirhams, which our Master ‘Ali handed over to the Prophet, peace and blessings upon him. He set a third of it for perfume. And he gave him a portion to furnish and prepare a house for Fāṭimah, upon her be the Good Pleasure of Allāh the Exalted.

The Messenger of Allāh came to Fāṭimah, as in some narrations, to consult her. He said to her, “‘Ali ibn Abī Tālib has mentioned you.” And ‘Ali... who is he! You know him. She was silent, may the Good Pleasure of Allāh be upon her, and was shy. And the Messenger of Allāh knew from her silence that she was pleased and that she had consented. So the preparation began.

What was the preparation of the Resplendent One? How is it today? Girls today... they might overburden their family and not be content with a simple preparation, and might want and want and want and want. And this is Fāṭimah. She is indeed the leader of the women. She is the leader of the women of Paradise. What was her preparation? What was her furniture?

Her preparation was that our liegelady 'Āishah went with one of the Mothers of the Believers and with them some things. Our liegelady 'Āishah said, "We paved her room with soft sand." This is their velvet! This is what they call in today's language "plush." This is what they carpeted it with. They did not find a carpet for the house of Fāṭimah so they covered it with soft sand. So the house's carpet was soft sand. And they brought a pillow of leather stuffed with palm fiber. So this pillow was the bed on which Fāṭimah and 'Alī slept on. And they brought two hand-mills and two water-skins - the hand-mill was for grinding and the water-skin for drawing water – and two jars for storing water, and a little perfume. And they also formed what we call a wardrobe today in which we place lots of clothes. The liegelady Aisha recounts, "And we put a rod in one end of the room," - that is to say they inserted a wooden rod between one wall and another. So this rod was what they hung their clothes on and hung their waterskin and their things.

This rod served in place of what we use nowadays of wardrobes and the like. Transcendent is Allāh! How were their states in this renunciation of the lower realm and in this tremendous asceticism. But as the Prophet peace and blessings upon him had said, "The lower realm is not for Muḥammad nor for the family of Muḥammad." And verily the Prophet peace and blessings upon him never glanced at this lower realm and was never distracted by it.

Our Master Ḥamzah fed the people. He came with two old camels, slaughtered them and fed the people. Our liegelady 'Āishah says, "We ate dates and dried figs. I have never seen, by Allāh, a wedding that was better than Fāṭimah's wedding." And how can any wedding be better than her wedding when she is the one that Allāh Transcendent and Exalted is He proclaimed her marriage in the Celestial Realm before she was married on earth, with a providence from Him, Transcendent and Exalted is He.

The wedding ceremonies began. The Prophet peace and blessings upon him comes with a grey mule and says to Fāṭimah, “Ride!” He helped her mount and told Salmān, the Persian, “Lead her to her apartment,” that is to say take her to the house; the house of ‘Ali. And the Messenger of Allāh walked behind her and with him Ḥamzah and some Ḥashemites. They escorted the bride to her matrimonial home in procession. The women said, “The Messenger of Allāh instructed the women to compose metered poems and to praise Allāh and magnify and glorify Him and to escort Fāṭimah.”

The Mothers of the Believers, every one of them is seeking to outdo each other. Do you know why they are competing with each other? They are indeed competing with each other to attain the pleasure of the Messenger of Allāh. They know with certainty that the Messenger of Allāh loves this daughter. A love absolutely incomparable to his love for any other person. So they know if they strive to please her and if they strive to serve her, they will have great rank with the Messenger of Allāh peace and blessings upon him. Furthermore, as you know, a girl on this day is at her most in need of whom? She is at her most in need of her mother. And where is Khadījah bint Khuwaylid? She is resting in the earth of Ḥajun in the ennobled Makkah.

The Messenger of Allāh marries off Fāṭimah and thinks of Khadījah.

He lifted Fāṭimah down [from the mule] and the women came and entered at Fāṭimah's, composing metered poems. Umm Salamah composed verses that the women sung. She says in them:

Proceed with the Help of Allāh, O neighbouresses!

And give thanks to Him in all states!

And recall what the Lord of Sublimity bestowed of removing adversity and banes!

For He has guided us after disbelief and He has revived us, Lord of the Celestial Realms

Proceed with the best woman in all creation!

She is ransomed with our paternal and maternal aunts

O daughter of the one the Possessor of Sublimity preferred

with Revelation from Him and Messengership!

They would sing verses such as these and keep her company and try to cheer her so as to make her joyful, upon her be the Good Pleasure of Allāh the Exalted.

The Messenger of Allāh peace and blessings upon him escorted her into the house of ‘Ali and said to him, “Do not approach your family until I return.” Then the Messenger of Allāh peace and blessings upon him returned to the mosque for the ‘Ishā Prayer. How is it today? People perhaps due to a wedding leave the Prayer or neglect the Prayer. There was nothing greater with the Messenger of Allāh than the Prayer. The Messenger of Allāh peace and blessings upon him returned to the mosque and led people in the ‘Ishā Prayer and exhorted and addressed them. He then hastened to Fāṭimah, and entered. When he came in to see her, the women exited except for one who did not leave. It was Asmā bint ‘Umayy. She remained with the Prophet peace and blessings upon him and upon his family and companions and remained with Fāṭimah in one end of the apartment. He said to her, “Who is this?” She replied, “Asmā.” He said, “Bint ‘Umayy?” She said, “Yes.” He said, “Why didn’t you leave?” She said, “O Messenger of Allāh, surely a girl on this day is at her most in need of a woman she can ask and turn to.”

Transcendent is Allāh! A girl on the day of her marriage in that age, the age of chastity and etiquette, might not know of matters pertaining to marriage or of its legal rulings or of some conduct or maybe was affected by shyness, or something else. So she said, “I remain.” The Messenger of Allāh peace and blessings upon him was extremely gladdened because she had kept her company; because on this day she was most in need of her mother, Khadījah.

Asmā bint ‘Umayy wanted to fulfill part of the role of Khadījah. The Prophet peace and blessings upon him was happy. Asmā recounts, “So he supplicated to Allāh for me. By Allāh, I certainly do hope for their fulfillment, and indeed they are the most that I have that I can hope in.” The most that I have hope in is this!... even though she is from the mujāhidāt and the emigrants who had a tremendous role. She says – and in one narration it is Umm Ayman not Asmā – in any case, she says, “The Messenger of Allāh prayed for me. He said, ‘O Allāh! Protect her from Satan. Protect her (from the evil that comes from) her right, and her left, and in front of her, from behind her back, and from above her, and from below her.’” She says, “So

supplicated to Allāh for me. Verily by Allāh I do hope for their fulfillment. Rather, they are the most that I have to hope in.” Upon them the Good Pleasure of Allāh.

The Prophet, peace and blessings upon him and upon his family and companions, sat and began to supplicate for the two spouses. He took a little water and made ablution and prayed on the water, peace and blessings upon him and upon his family and companions. He said to Fāṭimah, “Come close.” He sprinkled the water over her chest and said, “Turn around,” and sprinkled the water over her back and over her head and said, “O Allāh! I commend her and her offspring into Your protection from the accursed Satan.”

He said to ‘Ali, “Come close,” and sprinkled the water over his chest, then sprinkled the water over his back and prayed for him similarly with great supplications. He prayed for them both, “O Allāh! Put blessings in them and shower blessings upon them and bless them in their progeny. O Allāh! This is my daughter and the most beloved of creation to me. O Allāh! And this is my brother and the most beloved of creation to me. O Allāh! Make him a friend of Yours, and by You much honoured, and put blessings in his family.” He clasped the side-post of the door, peace and blessings upon him, and advised them saying, “O Fāṭimah, what is inside the house appertains to you. O Ali, what is outside the house appertains to you.” He stood at the door and prayed for them, peace and blessings upon him and upon his family and companions, and implored Allāh to protect them and to bring forth from them righteous progeny. And night came to an excellent day.

Then when morning came, the Messenger of Allāh prayed the morning prayer and then hastened to Fāṭimah’s house. And he would – may my father and my mother be his ransom - in the mornings visit Fāṭimah’s house and in the evenings visit Fāṭimah’s house because of her place in his heart, upon him salutations and peace... When it was morning, he peace and blessings upon him quickened to Fāṭimah’s house, sought permission to enter, then entered and greeted them. He said, “How have you found your family, O Ali?” He replied, “The best of help in the obedience of Allāh.” He asked Fāṭimah, “How have you found him?” She replied,

“An excellent husband, O my father!” The Messenger peace and blessings upon him raised his hands and said, “O Allāh! Unite their efforts and unite their hearts and make them and their progeny of the heirs of Paradise and grant them pleasant, pure, blessed progeny and make their progeny the blessing and make them Imams who lead on the right way by Your command to Your obedience.”

Our Master Anas – and he is of those who narrated supplications such as these from the Prophet peace and blessings upon him – says, “So by Allāh, Allāh has verily brought forth from them the Plentiful Good.” Our Master Anas lived many years after the Messenger of Allāh and saw al-Ḥasan and al-Ḥusayn and saw their children and their children’s children. So he met with the Plentiful Good from the People of the House of the Messenger of Allāh, peace and blessings upon him. That great house. The house that was a house of poverty and asceticism. A house of renunciation of the lower realm and pleasure with Allāh’s decree. This apartment of Fāṭimah and ‘Ali was an apartment of scrupulousness. It was an apartment of patience and pleasure with Allāh. She, may Allāh be pleased with her, was incessant in the remembrance of Allāh, keeping alive the nights in prayer, fasting during the day. And ‘Ali ibn Abī Tālib likewise wasn’t any less in this affair. Rather, he was a worshiper, a mujāhid, never remiss in the obedience of Allāh and jihād in Allāh’s way, Transcendent and Exalted is He in His Sublimity.

It was in this house that occurred what occurred of poverty and toil. It is reported that one day ‘Ali ibn Abī Tālib saw Fāṭimah’s hands were blistered. Her shoulder had become black from carrying water on it. She had become fatigued and sweat was flowing from her. So he said, “O daughter of the Messenger of Allāh! Some captives have been brought to your father. Why not go and ask him for a servant?” She replied, “O Ali, I feel ashamed to do so.” He insisted, “Go and ask him.” So Fāṭimah went. She did not find him so she informed ‘Āishah who informed the Prophet peace and blessings upon him.

At night, he came peace and blessings upon him and entered the apartment. ‘Ali and Fāṭimah were covered with a sheet - If the sheet covered their heads, their feet were exposed,

and if it covered their feet, their heads were exposed. He entered peace and blessings upon him. They wanted to stand up but he said, "Stay where you are. Don't get up." The Prophet entered peace and blessings upon him and included his feet under this sheet. Our Master 'Ali says, "Until I felt the coolness of his foot on my abdomen." He said, "What do you both say?" Fāṭimah kept silent. 'Ali said I will speak. "O Messenger of Allāh, your daughter Fāṭimah has become fatigued from work. She has ground until her hands have become coarse. She has drawn water until her shoulder has become black. Her chest pains her. And things have befallen." He began to complain to the Messenger of Allāh, peace and blessings upon him, about the state of his wife who was the daughter of the Messenger of Allāh. But he said peace and blessings upon him, "No, by Allāh! No, I cannot give you and leave the Ahl aṣ-Ṣuffah (the People of the Bench) and the poor of the Muslims hungry."

He chose hunger for his family over hunger for his Muslim brethren, peace and blessings upon him. "However, shall I not guide you to what is better than a servant?" They said, "Yes, O Messenger of Allāh!" He said, "When you retire to your bed, say *SubhānAllāh* (Transcendent is Allāh!) thirty-three times, *Alḥamdulillāh* (All Praise is for Allāh!) thirty-three times, and *Allāhu Akbar* (Allāh is Supreme!) thirty-four times. That is better than a servant." Our Master 'Ali says, "So by Allāh I have never once failed to say them." Someone asked him, "Not even on the day of Siffīn," - that is to say the day of great trials and tribulations? He replied, "Not even on the day of Siffīn." He never once left them, Allāh be pleased with him, because indeed they are the counsel of the Messenger of Allāh peace and blessings upon him.

And I frequently mention to many of my brethren and loved ones, and to all Muslims - male and female - in general, that the counsels given by the Messenger of Allāh, peace and blessings upon him, to his daughter Fāṭimah are surely of the best of counsels. Therefore it behooves a Muslim and it behooves a Muslimah to be exceedingly avid for these counsels. For verily they are the keys to many blessings, because they are indeed the counsel of the beloved to the beloved. The counsel of the Chosen One to the Resplendent, Chaste One; the one he

loved like no other. And the counsel to ‘Ali ibn Abī Tālib her husband, the dearest of people to him.

So it behooves a person to be avid about these *tasbīhāt* (glorifications of Allāh). It will not take half a minute. Thirty-three SubhānAllāh, thirty-three Alḥamdulillāh, thirty-four Allāhu Akbar, and ends it with *Lā ilāha illallāh waḥdahu lā sharīka Lahu. Lahul Mulk wa Lahul Ḥamdu wa Huwa ‘alā kulli shay-in qadīr* (There is no god except Allāh, alone, no partner has He. To Him is the Sovereignty and to Him is the Praise and He over all things has Power). Whoever recites it, Allāh supplies him with a spiritual, inner assistance and grants him motivation and strengthens him with well-being. And that assistance from Allāh, Transcendent and Exalted is He in His Sublimity, will be better for him than the presence of a servant who helps him.

After some time, hunger was unbearable for ‘Ali and Fāṭimah. Days would pass them by with neither food for them nor for their children. They knew that some captives or some livestock had reached the Messenger of Allāh. So ‘Ali said, “O Fāṭimah, go and ask the Messenger of Allāh to give you,” which she did in compliance with her husband. She came to the Messenger of Allāh peace and blessings upon him and said, “O Messenger of Allāh! Things have befallen us. Can you give us something?” He said, “O Fāṭimah, should I not give you give five words Gabriel taught me just now that are better for you than five goats”... or the world? She said, “Rather give me the words.” Transcendent is Allāh! This is the one who was raised in his house. He gave her the choice: do you want me to give you five goats or do I teach you five words. She said, ‘No, words that my father, the Messenger of Allāh teaches me are better than food.’ He said, “Say ‘O the First of the first! O the Last of the last! O Possessor of absolute power! O He who shows mercy to the impoverished! O the Most Merciful of the merciful!’” These five words are better for you.

Fāṭimah returned cheerful. She entered upon ‘Ali and nothing was with her of this world. He asked her, “What did he say to you, O Fāṭimah?” She said, “O Ali, I indeed went for this world and I returned to you with the Hereafter.” I went seeking something of this world

and I returned to you with something of the Hereafter. She taught him what the Messenger of Allāh peace and blessings upon him said. So they were of the supplications that they were persistent with. Upon them peace of Allāh, the Exalted.

Similarly, on another occasion she had requested something from him peace and blessings upon him, so he taught her a supplication. He said to her, “Say ‘O Allāh! Lord of the seven Heavens and Lord of the tremendous Throne! Our Lord and Lord of everything! Revealer of the Torah and the Gospel and the Qur’ān! Causer of the seed-grain and the date-stone to split and sprout! I seek Your protection from the evil of everything You have taken by the forehead. You are the First so there is nothing like You. You are the Last so there is nothing after You. And You are the Most High so nothing may rise above You. Settle all my debts, and save me from poverty,’” as narrated by Imām at-Tirmidhi.

And just as I mentioned to you, it behooves you to be avid about these counsels given by the Messenger of Allāh to Fāṭimah. For verily they are great counsels not to be neglected nor to be omitted by anyone. It behooves you to be persistent in them and you shall experience their blessing in this world and their good in the abode of the Hereafter, Allāh the Exalted willing.

He, peace and blessings upon him, would visit Fāṭimah *every day* after she married ‘Ali. Every day he would visit. When he arose for the Fajr Prayer, he passed by our Master ‘Ali in his apartment and by Fāṭimah and said, “The Prayer! The Prayer! O People of the House! *Allāh's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.*” And this is how he was, peace and blessings upon him.

Once a strange situation occurred. Our Master ‘Ali, I think it is as though he was fatigued... When the Messenger of Allāh peace and blessings upon him came, saying these words intending to awaken them, our Master ‘Ali sat up and said, “By Allāh we cannot pray except what had been foreordained for us. Our souls are in the Hand of Allāh. If He wills to

resurrect us, He will resurrect us.” The Messenger of Allāh turned back striking his hand upon his thigh and repeating this remark of our Master ‘Ali and smiling. We cannot pray except what had been foreordained for us. We cannot pray except what had been foreordained for us. He then recited *Man is more than anything contentious*, because our Master ‘Ali had replied to him with such a response from severe exhaustion.

He, peace and blessings upon him, was avid about their religion. How do fathers visit today? If a father passes by his daughter’s house he asks her, “Does your spouse provide you with such thing? Has he prepared for you such? How is the house? Comfortable? The house is air-conditioned? The house is cooled? Are you lacking anything?” The Messenger of Allāh peace and blessings upon him when he came looked at their religion, looked at their characters, looked at their morals -- because the abode of the Hereafter concerns him. As for this world, it is worthless. It will come to an end and elapse, and he peace and blessings upon him is the most renouncing of the creation of it.

He, upon him be salutations and peace, if he wanted to travel, the last stop he would make before leaving al-Madīnah would be Fāṭimah’s house. He would bid farewell to his wives and then come to Fāṭimah’s house and stay for a while.

If the Prophet peace and blessings upon him entered Fāṭimah’s house, the Companions, upon them be the Good Pleasure of Allāh, waited for him to exit. They knew that if he entered Fāṭimah’s house, he would have a wondrous state. If he entered Fāṭimah’s house, it was an amazing state. He would be delighted and exit joyous, beaming always from Fāṭimah’s house. Because verily it was the house of love. The house of affection. The house that brought joy; in which the Messenger of Allāh would be at ease - especially after al-Ḥasan and al-Ḥusayn came. They are the infants who filled his life and cheered him. He would be made happy by them and entertain them, peace and blessings upon him. He would frequently come and take a short midday nap at Fāṭimah’s. So the infants would play above his chest and climb on his back as

Fāṭimah swept the house and worked. And the Messenger of Allāh, upon him salutations and peace, watches them with his noble gaze.

When the Messenger of Allāh, upon him salutations and peace, returned from one of his journeys or one of the battles, the first place he would enter when he arrived was the mosque (and pray two rak'ahs). He would then turn to Fāṭimah's house. After that he would visit his wives. So Fāṭimah's house was the last house he visited when he intended to travel, and the first house he entered when he arrived from a journey.

One day he arrived and prayed and went to Fāṭimah, upon her be peace of Allāh the Exalted. When he entered, she saw the dust, dishevelment, weariness and paleness on him. She began to wipe the dust off his face and weep profusely. The Messenger of Allāh, peace and blessings upon him and his family, saw her crying and said to her, "Don't worry my little daughter. Verily Allāh Transcendent and Exalted is He will cause this Religion to prevail." The Prophet peace and blessings upon him wiped her tears and comforted her but she, upon her be the Good Pleasure of Allāh, out of her intense love for the Messenger of Allāh, out of the intense love for her father could not bear to see him in these conditions because she realized who he was. However for the Messenger of Allāh, peace and blessings upon him, never was any effort in the way of Allāh too burdensome. No time or energy of his was spent except in the way of Allāh. Peace and blessings upon him and upon his family and companions.

The apartment of 'Ali ibn Abī Tālib was a little far from the Messenger of Allāh peace and blessings upon him. The Messenger would have loved for Fāṭimah to be near to him because he always loved to visit her. He would, peace and blessings upon him, whenever he married, expand his apartments. The nearest of people to his house were apartments belonging to Ḥārithah ibn an-Nu'mān, one of the Helpers, Allāh be pleased with him and them. Fāṭimah came and said, "O Messenger of Allāh, have you spoken to Ḥārithah ibn an-Nu'mān and sought from him an apartment of his?" He said, "O my daughter, by Allāh I am embarrassed to do so." Allāh is Supreme! The Messenger of Allāh was embarrassed in front of whom? These companions were ready to sacrifice their souls for him, leave alone mere houses. The Prophet

said, "I am embarrassed to do so." So he did not speak to Hārithah. The news reached Hārithah ibn an-Nu'mān who came running. He said, "O Messenger of Allāh! I have heard that you are relocating Fāṭimah your daughter nearer to you, and my houses here are the closest houses of the clan of Najjār to you, and verily I and all that I have are but Allāh's and His Messenger's. I and all that is mine are for Allāh and His Messenger. O Messenger of Allāh!..." Pay attention to these meanings not known previously to the earth or its people. The Beloved however, peace and blessings upon him, brought into being amazing and wondrous matters and meanings and feelings. Hārithah said, "O Messenger of Allāh! I swear by Allāh that which you take from me is more beloved than that which you leave with me." If you take something from me, by Allāh it is indeed more beloved than that which you leave with me. The Prophet peace and blessings upon him said, "You have spoken the truth," and prayed for him. Hārithah gave him an apartment of his, so the Messenger of Allāh settled in it his daughter, the Resplendent One, with her husband 'Ali ibn Abī Tālib.

This apartment... some say by today's measures the entire apartment was probably two and a half meters by two meters. All of it did not reach five meters squared. The apartment of Fāṭimah! As for its height, it was close to two meters. Some of the *Tābi'ūn* (Followers) said, "I entered the apartments of the Messenger of Allāh. I raised my hand and touched the ceiling with my hand." These are the apartments of the Prophet, peace and blessings upon him. And this is the apartment of Fāṭimah upon her be the Good Pleasure of Allāh the Exalted. This is the noble house that the Messenger of Allāh would enter and exit every day and play with the children in it, upon him salutations and peace.

When Allāh Transcendent and Exalted is He gave victory to the Prophet peace and blessings upon him in Badr, they returned to al-Madīnah joyful. However, Transcendent is Allāh! This world was never for Muḥammad or the family of Muḥammad. The Messenger of Allāh peace and blessings upon him returned and Ruqayyah was sick. 'Uthmān ibn 'Affān had not gone to the battle of Badr because he was treating his wife Ruqayyah, the daughter of the

Messenger of Allāh. When the Messenger of Allāh returned from Badr victorious, there was a shock. Ruqayyah dies. Allāh Transcendent and Exalted is He takes her to Him.

The women wept over her until ‘Umar ibn al-Khattāb rose reproaching and forbidding them. But the Messenger of Allāh said, “Let them cry as long as they do not wail the wailing of Satan.” He stood at the edge of the grave and at his side was Fāṭimah crying. The Messenger of Allāh took the corner of his cloak and wiped Fāṭimah’s eyes compassionately. She has lost her sister. Years ago she lost her mother, and now she loses her sister Ruqayyah. And after that she will lose and will lose... And the Prophet peace and blessings upon him is patient and teaches her patience, upon him salutations and peace.

Six months after Ruqayyah’s death, the Messenger of Allāh married ‘Uthmān to Umm Kulthūm. Umm Kulthūm stayed in Ruqayyah’s place and never forgot her sister. And the Messenger of Allāh says, “Had I a third daughter, I would certainly give her to ‘Uthmān,” due to his love peace and blessings upon him for our Master ‘Uthmān ibn ‘Affān. And by that ‘Uthmān was Dhun Nūrayn (Possessor of the Two Lights), because he was a husband to two daughters of the Messenger of Allāh peace and blessings upon him. And the daughters of the Prophet, peace and blessings upon him, are light. So ‘Uthmān used to be called and nicknamed the Possessor of Two Lights, upon him the Good Pleasure of Allāh the Exalted. And in this way were their states. The state of the house of the Messenger of Allāh and the state of the house of Fāṭimah.

The battle of Uḥud came, so Fāṭimah the Resplendent set forth with her father. And what befell him befell him. The Muslims separated from him. The Messenger of Allāh fell inside a pit. And that damned one, ibn Qami’ah, hurled a stone at him which cleaved the forehead of the Messenger of Allāh. His lower right incisor was broken. The iron rings of the Prophet’s helmet were driven into his cheek. Mālik ibn Sinān came and put his mouth to it and sucked the

blood out of the Prophet's face but the blood did not stop. So they took the Messenger of Allāh to an elevated place in Mount Uḥud.

Fāṭimah, upon her be the Good Pleasure of Allāh the Exalted, was of the participants in that battle. She was used to going with the Messenger of Allāh, peace and blessings upon him, and with her husband in the way of Allāh the Exalted. She would help by treating the sick and drawing and carrying water and preparing food. So she set forth. When they brought her father wounded, she looked at him and cried.

This blood was falling from which face? This is indeed the most beautiful of faces. This is verily the greatest of faces with Allāh. This is the face of which Allāh, Transcendent and Exalted is He, said *We see the turning of your face (for guidance to the heavens: now Shall We turn you to a Qiblah that shall please you.* It is for the sake of this face that Allāh made the Ka'bah the qiblah for the Muslims. What a beloved face! What a great face; more beautiful than the moon at its fullest. The honoured, precious face. The face that dispels sorrow. Seeing it dispels sorrow. The face that one gaze at it was sweeter than anything the companions had experienced. To gaze at the face of the Messenger of Allāh peace and blessings upon him. This face is dripping with blood. From his forehead. From his cheek. From his teeth. So when they led him up, the one who would treat him was Fāṭimah. She washed his face with water, and every time she washed it, the blood returned. So she brought a piece of palm mat, burnt it and applied the ashes and stopped the bleeding with these ashes gradually. Until the blood stopped. And she never stopped crying, pitying her father peace and blessings upon him and upon his family and companions.

One day as was his habit, peace and blessings upon him, he entered Fāṭimah's house and found there was something between the two spouses. So he knew that there was a difference between them. He desired peace and blessings upon him to rectify between them.

He took 'Ali ibn Abī Tālib's hand and placed it on his stomach. And he took Fāṭimah's hand and placed it on his stomach. He did not leave them until he rectified between them. And this is natural in humans... to have a difference of opinion occur. However the foundation is love and respect. As long as it exists, then definitely this difference will go away as soon as possible. Especially if it was the people of this house at such a level of consciousness of Allāh, Transcendent and Exalted is He, and obedience to Him.

One day the Prophet peace and blessings upon him heard a difference occur between the two noble spouses. So he came quickly peace and blessings upon him, on his face anxiety and unease, and entered. The Companions saw on the face of the Messenger of Allāh this anxiety and concern. He entered Fāṭimah's house and remained for some time inside the house. Then he came out peace and blessings upon him and upon him was the sign of joy and delight. One of the Companions said, "O Messenger of Allāh! You certainly entered in one state and left in a different state. You entered worried and left delighted." He responded, "And what prevents me when I have rectified between the two most beloved to me."

On one occasion, the Messenger of Allāh peace and blessings upon him came to Fāṭimah's house and found her face changed. He said to her, "Where is your husband, O Fāṭimah?" She replied, "I don't know." He asked, "Is there something between you?" She said he had done such and such and complained. The Prophet peace and blessings upon him left in search of 'Ali. He found 'Ali ibn Abī Tālib sleeping in the mosque. It was as though 'Ali – in order to avoid a difference with our liege lady Fāṭimah – had left the house for the mosque until they were calm and then he would return. So the Prophet peace and blessings upon him found our Master 'Ali sleeping in the mosque covered in dust. He stirred him peace and blessings upon him with his foot and said to him, "Arise, father of dust! Arise, father of dust!" Our master 'Ali awoke and the Prophet peace and blessings upon him took him by the hand and reconciled him with Fāṭimah. So our master 'Ali said, "By Allāh I will never make you cross after today O Fāṭimah!"

And there was between them affection and this love, and they would treat each other with kindness. He entered one day upon her and she was applying the *sunnah* (way) of her father by using the *siwāk* (wood toothbrush) before the Prayer. When he saw her using the *siwāk*, our master ‘Ali ibn Abī Tālib smiled and composed some verses in which he said:

You were fortunate O Arāk stick with her teeth

None has escaped from me O tooth-stick, except you

Were you of the people of combat, I’d have slain you!

And in this manner our Master ‘Ali ibn Abī Tālib celebrates in this love poem his precious, beloved wife. Allāh be pleased with them and make them pleased.

After a period of marriage, approximately a year, in mid-Ramaḍān of the third year [after Emigration], Allāh Transcendent and Exalted is He honoured the liegelady Fāṭimah with the birth of a boy who was the most resembling of people to the Messenger of Allāh after his mother, upon him be peace. Our master al-Ḥasan. She gave birth to al-Ḥasan and news reached the Messenger of Allāh peace and blessings upon him so he came quickly. He held the boy in his arms and called the *Adhān* (call to Prayer) in his right ear and called the *Iqāmah* in his left ear. He wiped him and prayed for him and asked ‘Ali, “What did you name him O ‘Ali?” He said, “I named him Ḥarb (War).” The Prophet said, “Rather he is Ḥasan (the beautiful one), O ‘Ali!” So he, peace and blessings upon him, named him al-Ḥasan. And not a year had passed when al-Ḥusayn was born. So they were the two sweet-smelling flowers of the Messenger of Allāh peace and blessings upon him.

Fāṭimah was happy that the Prophet peace and blessings upon him would now come to her house in more joy and delight. These two boys would make the Messenger of Allāh joyful. He would enter the house and lie on his back and al-Ḥasan would climb atop his chest and al-Ḥusayn above his back and they would play and he would play with them, peace and blessings upon him, and make them have fun and perhaps carry them.

Anas ibn Mālik entered once and found the Messenger of Allāh moving on his hands and knees and al-Ĥasan and al-Ĥusayn on his back. “What a great mount you have, O Ĥasan and O Ĥusayn!” he exclaimed. The Prophet peace and blessings upon him responded, “And what great riders they are, O Anas!”

Our Master Anas entered one day - and he was a boy - he entered and found the Prophet, peace and blessings upon him and upon his family and companions. ‘Ali ibn Abī Tālib was sleeping, Fāṭimah was working, and al-Ḥasan and al-Ḥusayn were playing. The Prophet said, “O Anas! Verily I and this one – meaning Fāṭimah – and that sleeper and these two boys will be in one place on the Day of Resurrection.” These are the *Ahl al-Kisā* (People of the Cloak) who the Messenger of Allāh covered with his cloak. Umm Salamah relates that the Messenger of Allāh was in her room. He said, “Call Fāṭimah and ‘Ali and their two sons.” She called them. He placed the children upon his lap and brought Fāṭimah on his right and ‘Ali, and wrapped them. He had with him a cloak so he covered them and covered himself with them inside this cloak and said, “O Allāh! Verily these are the people of my house. Remove uncleanness far from them, and cleanse them with a thorough cleansing!”

In a narration, Gabriel descended and entered his head with them. Umm Salam petitioned, “O Messenger of Allāh! And me? Am I not of your household?” He replied, “You are upon good, O Umm Salamah!” But these are distinguished by this cloak. So they became known as the People of the Cloak. They are the people of exalted honour. They are the ones who will be in one place on the Day of Resurrection in the vicinity of the Beloved, peace and blessings upon him and upon his family and companions.

Yet despite this rank, and despite this elevation, it was not like him peace and blessings upon him to abstain from perpetual training of Fāṭimah; seeking for her to ascend to the loftiest stations, teaching her and refining her, peace and blessings upon him and upon his family and companions.

One time, the Prophet, peace and blessings upon him and upon his family and companions, asked what thing is best for a woman? He asked the Companions but no one answered. Our Master ‘Ali returned to the house and said to Fāṭimah, “Your father today asked

us a question no one could answered.” “What did he say O Ali?” “He asked what thing is best for a woman?” Fāṭimah answered, “The best thing for a woman is that she not see a (strange) man nor a (strange) man see her.” Our Master ‘Ali went and informed the Messenger of Allāh, peace and blessings upon him. The Prophet said, upon him be salutations and peace, beaming with joy, knowing the comprehension of his daughter and her knowledge and intelligence... He said, “My father be ransomed! *Offspring, one of the other.* Fāṭimah is a part of me.” Upon them be the Good Pleasure of Allāh the Exalted.

One day the Prophet peace and blessings upon him visited as was his custom. When he arrived at Fāṭimah’s house, he clasped the side-post of the door. There was a curtain. Fāṭimah had put a curtain on the door of her house. The Messenger of Allāh peace and blessings upon him returned. ‘Ali came to him and said, “O Messenger of Allāh! Verily Fāṭimah is distressed that you came to her but did not enter.” He replied, “What have I to do with this world?” The Messenger of Allāh peace and blessings upon him deemed this light curtain as of the comforts of the lower realm, and he was not content for his daughter Fāṭimah... he was not content except for her to be in the highest grades of renunciation and asceticism in the lower realm and scrupulousness in it. So our liegelady Fāṭimah said to her husband, “Say to the Messenger of Allāh, ‘What do you instruct us?’” He replied, “Tell her to send it to such and such clan.” So our liegelady Fāṭimah removed it and gave it away in charity, upon her be the Good Pleasure of Allāh the Exalted.

He bid her one day peace and blessings upon him to bring her garment down an arms-length that is to say make her garment from below longer by a full arms-length. It would extend behind her such that it would be more concealing for her. Upon her be the Good Pleasure of Allāh the Exalted.

One time, he said to her peace and blessings upon him, “O Fāṭimah, what prevents you from letting me hear what I advised you of supplication?” He, peace and blessings upon him,

had directed her to a supplication but he had not heard her supplicate with it, so he wanted to call her attention to it.

On one occasion, he says, “O Fāṭimah, what prevents you from being moist of tongue in the remembrance of Allāh?” It is as though he wanted her to be incessant in the remembrance of Allāh Transcendent and Exalted is He. He said to her, “What prevents you from letting me hear what I counseled you of supplication; that you say, ‘O Living! O Sustainer! I call upon Your mercy for succour. Make good all my affairs and do not entrust me to myself for the blink of an eye.’”

This is one of the supplications that the Messenger of Allāh taught Fāṭimah. It behooves every Muslim and Muslimah not to neglect it as I mentioned. And I still repeat it behooves that we do not forget these Prophetic Muḥammadan counsels to his Fāṭiman part. Because they are special counsels honoured to those worthy of them. Therefore, it behooves us to not leave them, and to be heedful of them always in our days and nights, never forgetting them ever.

After the Fajr Prayer one day, the Messenger of Allāh passed by Fāṭimah. She was tired because she would at night tend to the children. This one crying and this one awakens her and she had work. So after the Fajr Prayer she lay down from severe tiredness. The Messenger of Allāh came to her and found her sleeping before the sun had risen. It was from his Sunnah to sit up until sunrise. So he said, “O Fāṭimah, arise!” He stirred her with his foot peace and blessings upon him. Some people might say why wake her up, not seeing the mercy. One of us nowadays might see his son or daughter sleep past the Fajr Prayer which is compulsory and he says, “Poor guy... Poor guy. He’s tired.” Or, “Poor girl. She’s tired.” But the Messenger of Allāh did not want Fāṭimah to neglect even a Sunnah. He stirred her with his foot peace and blessings upon him and he knew that she was tired but he desires the Hereafter for her. He desires for her the highest ranks. “Arise O Fāṭimah! Witness the provision of your Lord! For verily from after Fajr until sunrise Allāh distributes the provisions of the creatures.” So he awoke her peace and blessings upon him.

She came to him one day wearing a gold necklace. The face of the Prophet peace and blessings upon him changed and he said, "O my daughter, let it not deceive you that people say Fāṭimah daughter of Muḥammad, while wearing garb of tyrants." No sooner had he said that, then she stripped it off, Allāh be pleased with her. She stripped off this necklace from her neck and left and sold it and bought a slave and freed him in the way of Allāh the Exalted and returned. The Messenger of Allāh said, "What did you do O Fāṭimah with the necklace?" She said, "O Messenger of Allāh! I sold it and bought a slave and freed him." The Messenger of Allāh peace and blessings upon him was happy and beamed with joy and was delighted. And – may my father and my mother be his ransom - if he was happy then it was as though the sun and moon were running on his forehead. When he was happy, the walls around him shone from the light that beamed from his face, peace and blessings upon him. And, if when happy with people, his face was so resplendent, how would it be when he was happy with Fāṭimah? And none in his heart is more beloved to him then her. Upon her be the Good Pleasure of Allāh the Exalted.

He would say to her, "O Fāṭimah! Bear calmly the bitterness of the world for the bliss of the Hereafter tomorrow."

He, peace and blessings upon him, once saw our Masters al-Ḥasan and al-Ḥusayn wearing something of silver. His face changed and Fāṭimah knew without him saying anything. She was cognizant of her father. She took the two boys and removed what was on them and gave it away in charity. Then she returned, and behold the Messenger of Allāh was beaming in gladness because he knew that in a single glance Fāṭimah had perceived his thoughts. He was happy, peace and blessings upon him, that his daughter grasped these meanings and that she had got to not requiring him to direct or instruct her due to the profoundness of how he had raised her, peace and blessings upon him and upon his family and companions.

He went one day, peace and blessings upon him, to attend the funeral of one of the Muslims. The companion who narrated this Prophetic narration says as is in the Musnad of Aḥmad, “When we returned, there was a woman standing at the door. We said he does not know her.” Why? The people of knowledge said because she was veiled completely, even her face could not be seen. “We said he does not know her. When we arrived, he said, ‘From where have you come O Fāṭimah?’” So she was Fāṭimah, his daughter! And he knew her, peace and blessings upon him. She replied, “O Messenger of Allāh, I visited the family of the deceased and said to them, ‘May Allāh have mercy on your deceased,’ and offered my condolences.” The Messenger of Allāh peace and blessings upon him was happy that she upheld the rights of the Muslims; sharing what she had with this one, caring for that one. Upon her be the Good Pleasure of Allāh the Exalted.

Al-Ḥasan and Al-Ḥusayn fell ill and the sickness aggravated. ‘Ali ibn Abī Tālib and Fāṭimah vowed to Allāh that if He cured the Ḥasanayn (the two beautiful ones), they would fast three days for Allāh in gratitude. Allāh Transcendent and Exalted is He cured them, so they fasted. ‘Ali ibn Abī Tālib went... and there was no food in the house. He wanted something they could break their fast with at sunset. Sunset time came. So he went and asked for a loan from a Jew for three measures of barley. Fāṭimah prepared something with it. She ground it and baked it into bread and made it into a meal. When it was time for breaking the fast, a needy person was at the door, knocking. Our Master ‘Ali asked, “What do we do Fāṭimah? A needy person is at the door.” She said, “We give him the food.” So they gave him their food and spent that night drinking water. Transcendent is Allāh! How did their upbringing reach this extent that they *preferred others above themselves even if they themselves were in dire need.*

On the second day, morning came and they were fasting. When they wanted to break the fast at sunset, an orphan was knocking the door. So they gave him their food. The third day, there comes to them at the time for breaking the fast a captive. So they gave him the food.

(And the Prophet, peace and blessings upon him, used to exhort them to goodness to captives.) So by the third day the effects of hunger were so severe on them that the stomach of Fāṭimah sunk in. They said it stuck to her back from its great declivity. And the signs of starvation and emaciation were visible on her face and body. Al-Ḥasan and al-Ḥusayn went out groping in severe hunger. The Messenger of Allāh was in the mosque. When he saw al-Ḥasan and al-Ḥusayn walking and one of them stumbling, the Messenger of Allāh perceived that it was out of severe hunger. He was perturbed and left the mosque to get food which he took to Fāṭimah's house. And Allāh Transcendent and Exalted is He revealed verses describing this household. Allāh is Supreme! What are these characteristics? What are these qualities that were revealed as part of the Qur'ān and praise and commendation from the Most Merciful? Allāh says *They fulfill (their) vows, and fear a Day whose evil flies far and wide. And they feed, for the love of Allāh, the indigent, the orphan, and the captive,- (Saying), "We feed you for the sake of Allāh alone: no reward do we desire from you, nor thanks. "We only fear a Day of distressful Wrath from the side of our Lord."*

This is their description. So what did their Lord requite them with? *But Allāh will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy...* until the end of the famous verses from Sūrah al-Insān. Allāh Transcendent and Exalted is He lauded and praised them in their preference of others to themselves with which they attained a great degree in the conduct with Allāh Transcendent and Exalted is He!

However, if we understand that this is the upbringing of Muḥammad, we will not be amazed. If the cause is understood, the astonishment is voided. If the one who raised them is the one my Lord raised, Transcendent and Exalted is He - the Prophet said, "My Lord taught me etiquette, and how excellently has He taught me..."¹ - then we do not astound if Fāṭimah - and she is the most resembling of people in form and character to the Messenger of Allāh peace and blessings upon him – has in her such noble traits. Upon them be the Good Pleasure of Allāh the Exalted.

¹ Some scholars have explained this Prophetic narration as: My Lord instilled me with etiquette, and how excellent is my instilling it (in others).

One day, Fāṭimah was, as was common for her, in hunger. She had a small piece of bread that she wanted to eat but she remembered her father, so she went looking for the Messenger of Allāh, peace and blessings upon him, and gave him the food. He, peace and blessings upon him, was happy and said, “O Fāṭimah, verily this indeed is the first food that entered your father’s mouth since three days.” The first food is this, O Fāṭimah, that I eat since three days. Transcendent is Allāh! How she would feel for him and sense his hunger and know his pains! Upon her be the Good Pleasure of Allāh the Exalted.

One day he went out peace and blessings upon him. Abū Bakr and ‘Umar had gone out too. Hunger had driven them all out. One of the Helpers invited them to be his guests. His name is Abū at-Tayyihān. He brought them meat and dates. After [Abū Bakr and ‘Umar] had eaten, the Messenger of Allāh took a little food and placed it in bread and said, “Take this”... “Take this to the house of Fāṭimah for by the One in whose Hand is my soul, she has experienced three days in which nothing has entered her stomach.” This is the liegelady of the women of the worlds. The liegelady of the people of Paradise. If Allāh the Exalted honours us and we enter Paradise, then verily she is our liegelady... And she is our liegelady here in this world... by the declaration of the Messenger of Allāh, peace and blessings upon him. This precious liegelady in this world and the Hereafter... three days elapse in which she does not eat food. She prefers her father. She prefers the poor woman. She prefers the needy woman. She prefers the orphan girl. She prefers the captive. Upon her be the Good Pleasure of Allāh the Exalted. So what do we have of these noble traits? And of this truthfulness in fulfilling the rights of Allāh, Transcendent and Exalted is He, and the rights of our fellow Muslims everywhere.

The liegelady Fāṭimah fell ill. So he, peace and blessings upon him, left from the mosque with a companion. He said to his companion, “Do you wish to visit Fāṭimah daughter of Muḥammad who has fallen ill?” He came to her home peace and blessings upon him and entered. When she saw him, she kissed him between his eyes, and he kissed her between her eyes and sat with her, upon him salutations and peace. She was sick. He said to her, “O

Fāṭimah, what are you suffering from?” She told him that she was suffering from the pains of illness and suffering from poverty as well. But he, peace and blessings upon him, still asked her to be patient, still reminded her of the abode of the Hereafter, still informed her of the tremendous favour and reward and the distinction that Allāh had distinguished her with... that she is the liegelady of the women of the worlds. Upon her be the Good Pleasure of Allāh the Exalted.

The Companions awaited the Adhān in the mosque for one of the obligatory Prayers. The Messenger of Allāh and the Companions were waiting, but Bilāl the caller of the Adhan was late. What was going on? Bilāl came finally. When he entered, the Messenger of Allāh said to him, “O Bilāl, what made you late?” He responded, “O Messenger of Allāh! I passed by the house of Fāṭimah and found the two infants crying and she was grinding with the handmill. So I said, ‘O daughter of the Messenger of Allāh! Either I tend to the infants for you or either I assist you in grinding.’ She said, ‘As for the infants, then I am more merciful to them.’” So she took the infants and Bilāl ground for her and assisted her. And due to that he was late. The Prophet peace and blessings upon him was pleased and prayed for him. He said, “May Allāh have mercy upon you! You certainly were merciful to her.” So he, upon him be salutations and peace, was happy by that.

Bilāl would frequently pass by al-Ḥasan and al-Ḥusayn and kiss them. He loved them deeply from his love for their grandfather, peace and blessings upon him and his family.

Rather, the Messenger of Allāh peace and blessings upon him passed by Fāṭimah’s house as was his practice and found ‘Ali and Fāṭimah grinding and working. So he said peace and blessings upon him, “Which of you has become weary?” That is to say which of you is more tired than the other? Our Master ‘Ali replied, “Indeed Fāṭimah, O Messenger of Allāh!” So the Messenger of Allāh took the handmill from her and began to grind for her, upon him the best of

salutations and peace. What is this affection? What is this amiable treatment? What is this noble life? Were a person to imagine, and swim in his imagination as though he lives inside this apartment, and inside this house... These smiles. This affection. This amiable treatment. This love. It is indeed an amazing and wondrous life. Surrounded by pains yet complete faith and joy. How did Allāh Transcendent and Exalted is He gather that? It is indeed election. It is indeed selection. It is indeed distinction and designation from Him, Transcendent and Exalted is He.

These years passed and the days of the conquest of Khaybar came, and Ja'far came, and matters eased, and the Opening began to widen. The eight year (after the Emigration) came. And then Zaynab!... Anxieties keep coming. Fāṭimah and the Beloved still undergo trials from the Truth, Transcendent and Exalted is He, but these are for lofty degrees with Allāh. Zaynab becomes sick and the sickness aggravates. Then Allāh Transcendent and Exalted is He takes her to Him, and the Messenger of Allāh buries her beside her sister Ruqayyah. Fāṭimah cries over the children of her sister. She takes Umāmah and she takes 'Ali, the children of Zaynab, and is very concerned about their upbringing and care, upon her be the Good Pleasure of Allāh the Exalted. And it is only a year... The ninth year [after Emigration] comes and then Umm Kulthūm! Umm Kulthūm... Allāh Transcendent and Exalted is He takes her to Him.

Thus Fāṭimah remained, having lost her mother, and lost Ruqayyah, and lost Zaynab, and lost Umm Kulthūm. It is the house where she used to laugh in and keep their company and visit them. She lost her house and nothing was left for her except her father, peace and blessings upon him. He is her memory from the days of Makkah. Likewise, no one remained for the Messenger of Allāh, peace and blessings upon him, from his children except Fāṭimah.

Allāh Transcendent and Exalted is He soothed some of the pain at Umm Kulthūm's passing away with the news that Maria the Coptic, the bondwoman of the Messenger of Allāh, was pregnant. She gave birth to a son and the Messenger of Allāh was elated. All the Muslims in al-Madīnah greatly rejoiced that the Messenger of Allāh had been blessed with a child. However, the baby did not live for long. For in the tenth year [after Emigration], before the

passing away of the Messenger of Allāh, Ibrahim died and the Messenger of Allāh wept over him. His eyes watered and he said, “Indeed the eye weeps and the heart grieves and we say not save that which pleases our Lord. Surely we are Allāh's and to Him we shall surely return.”

The Resplendent One was grieved. Her father had lost all his children. No one remained for him except her. Now she was all of his children. Now she was the household. Now she was the family. She had become the solace. She had become the one who soothed his pains. She had become the companion of the Messenger of Allāh, peace and blessings upon him and upon his family and companions. And she would be with him in all his states. She was present with him during the pledges of allegiance. She was present with him during the imprecation when Allāh revealed: *And whoso disputes with you concerning (Jesus), after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allāh upon those who lie.* So the Messenger of Allāh left and with him ‘Ali and al-Ĥasan and al-Ĥusayn and behind them Fāṭimah. When the Christians of Najrān saw them, they were struck with fear at these illuminated faces. Some of them even said, “By God, I have certainly seen faces were they to ask God to wipe out this mountain from its place He would certainly wipe it out.” Transcendent and Exalted is He in His Sublimity.

These years passed and the life of this lower realm nears an end. The Messenger of Allāh peace and blessings upon him becomes sick after the Farewell Pilgrimage. After Fāṭimah, ‘Ali, the Companions and his wives had all made the Pilgrimage with him, peace and blessings upon him, they returned to al-Madīnah.

Fāṭimah’s sorrow began. She began to have a feeling. ‘Ali says to her, “What is the matter O daughter of the Messenger of Allāh?” She says, “O son of Abū Tālib, indeed by Allāh I

feel that the appointed time has neared my father.” And sorrow began to wage war on her heart. What does this heart bear? By Allāh, what does this noble heart bear? Pains have elapsed. But the greatest pain which she cannot imagine... If she has lost those beloved ones, and they are dear, then this is the dearest beloved; this is the greatest beloved to her. He is indeed her Messenger and her father and he is everything in her life, peace and blessings upon him and upon his family and companions.

So when he became sick and remained in ‘Āishah’s house being nursed, he used to fall unconscious peace and blessings upon him from the severity of the illness.

When she saw him one day, and these fainting spells overcoming him, she shrieked and said, "What great pain my father is in!" He said, "There is no more pain for your father after today, O Fāṭimah!" When he passed away, she announced it and said, "O Father, who responded to his Lord's invitation! O Father, whose abode is the Highest Paradise of Firdaws. O Father, whom we announce his passing away to Gabriel." She did not say except what was good, Allāh be pleased with her. How did she stay firm? Transcendent is the One who made her firm... and she is the greatest of all people in love for him, and is the most loved of people to him, peace and blessings upon him.

The liegelady 'Āishah says, "We the wives of the Messenger of Allāh were with the Messenger of Allāh, peace and blessings upon him. He said, 'Call Fāṭimah...'" Call Fāṭimah... she is indeed the one who brings him delight above anything that brings delight. "So Fāṭimah came. By Allāh, her walk does not differ from the walk of the Messenger of Allāh." And she is indeed the truest and the most resembling of people to him in everything... manner and speech and character and conversation. All her states resemble the Messenger of Allāh... as does her face. She entered upon him, peace and blessings upon him. "So the wives withdrew from him a little. He brought close his daughter Fāṭimah and whispered in her ear something and suddenly Fāṭimah was weeping! Then he brought her close and whispered to her again and she laughed!"

Lady 'Āishah says, "Amazing! I have never seen laughter nearer to crying than on this day." How does a person weep and then laugh immediately? "I was amazed. So I took Fāṭimah." She said to her, "What did your father say to you?" "She said, 'By Allāh, I cannot divulge the secret of the Messenger of Allāh.' Then after the Beloved peace and blessings upon him passed away, I asked her, 'By my right over you O Fāṭimah save that you inform me what your father was telling you.' She said, 'When he whispered to me the first time, he said, 'O Fāṭimah! Verily Gabriel recites the Qur'ān unto me and I unto him once every year; but this year he has recited it with me twice. I cannot but think that my time has come. I will die in this

illness.’ Therefore I wept. Then he said to me, ‘Are you not pleased O Fāṭimah to be the liegelady of the women of the world and to be the first of the people of my house to join me?’” So Fāṭimah was happy.

And she is the one who cannot bear life after that. No, because she had lost her mother and sisters, and today she loses this beloved. So what can she live after him? Her heart was cut to pieces, Allāh be pleased with her.

When the Messenger of Allāh peace and blessings upon him passed away, she mourned him and announced his passing away. When Anas returned from the burial of the Messenger of Allāh, he came and approached. She looked at Anas and the traces of dust upon him. She said, “O Anas! What have you done?” He said, “We buried the Messenger of Allāh.” She said, “Were you happy O Anas to pour dust upon the Messenger of Allāh peace and blessings upon him??” He said to her, “By Allāh, O daughter of the Messenger of Allāh, we do not know what we did, because by Allāh no sooner had we laid him and poured soil, then we disowned ourselves.” So she went to the grave of her father. She put her hand on the grave and on the soil, then wiped her eyes and said:

What does it harm one who has smelt the dust of the tomb of Aḥmad

To never for the rest of time smell perfumes?

Calamities have been poured upon me

Had they been poured upon the days they would have turned to nights.

And she recited verses:

The sky’s horizons have become dust-coloured and the day’s sun has folded up and the

morning and evening have grown dark

So the earth after the Prophet is melancholy, lamenting him, frequently quaking

Let the East mourn him, and the West

And let Muḍar and all of Yemen mourn him

O Seal of the Messengers! – blessed is his light –

May the Revealer of the Qur’ān send salutations upon you.

Fāṭimah suffered what other than her never suffered. Upon her be the Good Pleasure of Allāh the Exalted.

She was never seen after the Messenger of Allāh smiling ever. She used to smile a lot... like her father peace and blessings upon him, but after the Messenger of Allāh, smiling did not know Fāṭimah. Her sickness became severe. Her heart was cut to pieces. Her insides were consumed by the fire of longing for the Messenger of Allāh peace and blessings upon him. She was young in age... in her twenty-ninth year... but she in this short age of hers, how much had she borne? How patient had she been? How much had she endured? From the age of five she would strive and she would endure and she would experience strain and she would experience fatigue. And how much she would experience inside of her, Allāh be pleased with her. So she did not wish to remain in this world after her father. And he had given her glad tidings that she would be the first of the People of his House to join him. So no sooner had six months elapsed when her illness became critical. And Asmā bint ‘Umayy would sit by her.

One night, Fāṭimah cried. Asmā said, “By Allāh, what makes you cry O daughter of the Messenger of Allāh?” She said, “O Asmā, I saw what is done to women when they die. A cloth is put over them which reveals the shape of their bodies...” Transcendent is Allāh!... Transcendent is Allāh!... Upon what did your father raise you?... Verily he raised her upon modesty. She worried that when she died her burial shroud would reveal the shape of her body. To this extent, O Fāṭimah? Where are the women of today listening? O those who have lost modesty! Verily Fāṭimah felt shy about the shape of her body becoming visible while she was in her burial shroud, and with a veil upon her. So where are we and where are they?

Asmā said to her, “I saw in Abyssinia... that upon the bier...” - upon the wood that they carry the deceased on – “they form arches and put upon these a cloth which conceals [the body]. So it is like a dome upon this bier that the deceased is carried upon.” Fāṭimah was elated and said, “I will, O Asmā, that you do the same for me,” and she was happy, upon her be the Good Pleasure of Allāh the Exalted.

Then she called ‘Ali ibn Abī Tālib and bid him three counsels. She said to him, “O Ali, I think not save that death has neared and I am indeed joining my father and mother.” Our Master ‘Ali was affected and tears repeatedly appeared in his eyes, but he held them back and made himself strong. He too had been wounded by the passing away of the Messenger of Allāh, and today he is wounded by Fāṭimah. What can his heart withstand? Certainly he cannot bear such as this but it is command of Allāh and the decree of Allāh Transcendent and Exalted is He. The two young boys cried. They cried over their precious mother. She says to ‘Ali, “I counsel you that when I die you should marry Umāmah, the daughter of my sister Zaynab.” So ‘Ali ibn Abī Tālib married her but did not have any children by her. Our liegelady Fāṭimah wanted her children - al-Ḥasan and al-Ḥusayn as well as Zaynab and Umm Kulthūm - to be under the upbringing of our liegelady Umāmah. Our liegelady Fāṭimah had given birth to Zaynab and to Umm Kulthūm. And the Prophet, peace and blessings upon him, had named her daughters Zaynab and Umm Kulthūm in memory of Zaynab and Umm Kulthūm, Fāṭimah’s sisters. Fāṭimah would, may Allāh be pleased with her, kiss these two girls, her daughters, for they would remind her of her sisters she had lost. Upon them all be the peace of Allāh, Transcendent and Exalted is He.

When we mention them, our hearts tremble. It is indeed the household that strove in the way of Allāh. And there she was bidding farewell and saying, “O Ali, when I die, wash me.” So he washed her... him and Asmā bint ‘Umays, his brother Ja’far’s wife. She said to him, “If you bury me, bury me at night.” Verily she sought humility. Indeed she sought obscurity even in the moment of her death. She disliked fame. She disliked prominence. She did not like for people to

gather for her. Rather, she loved obscurity and concealment and humility because she had the qualities of her father, peace and blessings upon him and upon his family and companions.

And life comes to an end and Fāṭimah leaves the lower realm. A lifespan of twenty nine years comes to an end. O how excellent are those years! It is as though we are talking of centuries. It is as though we are discussing many people. It is indeed a woman... whose life contained sorrow and grief and struggle and knowledge and gnosis and light and spiritual secrets. And what she left behind for this Ummah is the greatest that a person could ever leave behind. Indeed she left behind the People of the House of the Messenger of Allāh. She left behind the pure offspring. She left behind the lights and lamps. She left behind the guidance. She left behind the callers to Allāh. She left behind the ones by whose light the lower realm is illumined to this day. They are indeed her blessing. They are indeed her progeny. They are indeed her offspring for whom the Messenger of Allāh peace and blessings upon him prayed. They are the Plentiful Good by whom the rightly guided one is guided. They are like Noah's ark. They are like the stars in the sky... the one astray in his error is guided by them. They are the salvation. Love for them is Religion and hatred of them is disbelief, Allāh the Exalted's protection is sought.

Her days [in this lower realm] came to an end but her blessings have not come to an end. And her goodness has not come to an end nor has her life story come to an end. We mentioned the life story of the Resplendent One. Perhaps we will benefit from it. Perhaps we will draw lessons from it and we will derive understandings from it, and taste in it true love that benefits us in our life and benefit us in this world and benefit us in our Hereafter.

This is the life of Fāṭimah. As for the Day of Resurrection!... As for the Day of Resurrection, then there have indeed come to us in narrations from the Prophet peace and blessings upon him... when it is the Day of Resurrection, then to Allāh is attributed Fāṭimah's excellence!... What a lofty status has she on the Resurrection! He says, peace and blessings upon him, "When it is the Day of Resurrection, a caller from the depths of the Throne calls out,

‘O People of the Assembly! Bow your heads and lower your gazes because Fāṭimah daughter of Muḥammad is crossing the Bridge and entering Paradise.’” So the people of the Assembly -all of them - bow their heads... Who is this that the entire creation shall bow their heads and lower their gazes in reverence and respect for? It is Fāṭimah daughter of Muḥammad. She passes and with her is a retinue from the Ummah. And with her are of those who love her and her children. May Allāh make us and everyone present and every reader among those who are in this noble delegation, and of the arrivers at the Fountain of the great Messenger of Allāh, and the enterers into the Gardens of Delight!

Āmin! Āmin! Āmin, O Lord of the Worlds! And all Praise is for Allāh, Lord of the Worlds.

An integral part of him in feelings and sensitivity
It hurts him all that hurts you
If appears a touch of sorrow
on your face, it is seen in your father
Unity of essence, never was it separated
and it is a secret you bequeathed your offspring
You are the resemblance of the Prophet in everything
They see the Prophet if they see you
You are the blossom of the Prophet. Whenever
he gets the scent he is pleased. How can he not draw you near?!
When you approach he stands up delighted
and from the ocean of his affection, he quenches you
A rank, all ranks of proximity are lower to,
and a grace from God, the Sovereign.

APPENDIX: Some Prophetic Counsels of Supplication to the Resplendent One

1. When you retire to bed, say: **سُبْحَانَ اللَّهِ** - *SubhānAllāh* (Transcendent is Allāh!) thirty three times, **الْحَمْدُ لِلَّهِ** - *Alḥamdulillāh* (All Praise is for Allāh!) thirty three times, and **اللَّهُ أَكْبَرُ** - *Allāhu Akbar* (Allāh is Supreme!) thirty four times.

2. Say:

يَا أَوَّلَ الْأَوَّلِينَ ، وَيَا آخِرَ الْآخِرِينَ ، وَيَا ذَا الْقُوَّةِ الْمَتِينِ ، وَيَا رَاحِمَ الْمَسَاكِينِ ،
وَيَا أَرْحَمَ الرَّاحِمِينَ ،

Yā Awwal al-awwalīn! wa Yā Ākhir al-ākhirīn! wa Yā Dhal quwwatil matīn! wa Yā Rāḥim al-masākīn! wa Yā Arḥamar raḥīmīn!

O the First of the first! O the Last of the last! O Possessor of absolute power! O He who shows mercy to the impoverished! O the Most Merciful of the merciful!

3. Say:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ
كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ، وَالْفُرْقَانِ، أَعُوذُ بِكَ
مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَّتِهِ. اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ،
وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ
الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ

*Allāhumma Rabbas samāwātis sab'i wa Rabbal ardhi wa Rabbal 'Arshil 'Adhīm! Rabbanā wa
Rabba kulli shay-in! Fāliqal ḥabbi wan nawā! Munazzilat Tawrāti wal Injīli wal Furqān! A'ūdhu*

bika min sharri kulli shay-in Anta ākhidhun bināṣiyatihi. Allāhumma Antal Awwalu fa laysa qablaka shay-un. Wa Antal Ākhiru fa laysa ba'daka shay-un. Wa Anta adh-Dhāhiru fa laysa fawqaka shay-un. Wa Antal Bāṭinu fa laysa dūnaka shay-un. Iqḍi 'annī ad-dayn wa agninī minal faqr.

O Allāh! Lord of the seven Heavens and Lord of the Earth and Lord of the tremendous Throne! Our Lord and Lord of everything! Revealer of the Torah and the Gospel and the Qur'ān! Causer of the seed-grain and the date-stone to split and sprout! I seek Your protection from the evil of everything You have taken by the forehead. You are the First so there is nothing like You. You are the Last so there is nothing after You. And You are the Most High so nothing may rise above You. And You are the near One, no one is nearer than You. Settle all my debts, and save me from poverty.

4. Say:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ
طَرَفَةً عَيْنٍ

Yā Ḥayyu! Yā Qayyum! bi raḥmatika astaghīthu. Aṣliḥ lī sha-nī kullahu wa lā takilnī ilā nafsī ṭarfata 'ayn.

O Living! O Sustainer! I call upon Your mercy for succour. Make good all my affairs and do not entrust me to myself for the blink of an eye.